

# TAHSÎN AL-WUŞŪL

An introduction to the science of hadith terminology

تحسين الوصول إلى مصطلح حديث الرسول

DR. MUFTĪ MUĤAMMAD ASLAM RAZA MEMON

*Translation and Notes*

ALI SAIYED



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**Name: Taḥsīn al-Wuṣūl**

**Subject: Ḥadīth Terminology**

*Original Arabic/Urdu*

**Dr. Mufti Muḥammad Aslam Raza Memon**

**Publisher: Dār Ahl al-Sunnah, Karachi, Pakistan**  
**1<sup>st</sup> Edition**

 : 00971 55 942 1541



**Cover Image:**

Copyright © Dar Ahl al-Sunnah  
Ṣhābān al-Māzzām 1442 / March 2021  
No. of Pages: 118  
Page Size: A5



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## TRANSLATOR'S INTRODUCTION

الحمد لله الذي أبدعَ الأفلاكَ والأرضين، والصلاةَ والسلامَ على مَنْ كان نبياً  
وأدمُ بين الماءِ والطِينِ، وعلى آلهِ وصحبهِ أجمعين

The authority (*ḥujjiyyah*) of the prophetic practice (*sunnah*) is acknowledged unanimously (*ijma'*) amongst Muslims. We have been obligated unequivocally as believers to obey Allāh and His beloved Messenger, our master Muhammad ﷺ - upon whom be peace.<sup>1</sup>

The prophetic tradition was imbibed to the utmost degree by his illustrious companions (*Ṣaḥābah*) and his noble household (*Ahl al-Bayt*), imprinted firmly in their hearts and was spread amongst fellow believers in both word and deed.

The narration of the words, actions and tacit approvals of the Beloved of Allāh, our master Muḥammad ﷺ (effectively comprising every aspect of his life) came to be known as the *Ḥadīth*, and collectively as the *Sunnah*; these narrations are considered as a primary source along with the *Qur'ān* in Islamic legal theory (*uṣūl al-fiqh*).

This is because the Prophet's ﷺ **“very character was the Qur'an”**.<sup>2</sup> He was sent by Allāh as a **“mercy to the worlds”**<sup>3</sup> and to **“teach them the Book and Wisdom”**.<sup>4</sup>

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<sup>1</sup> *Sūrah Al-Nisā'a*, 4:59.

<sup>2</sup> *Ṣaḥīḥ Muslim*

<sup>3</sup> *Sūrah al-Anbiyā'a*, 21:107.

<sup>4</sup> *Sūrah al-Baqarah*, 2:107.

His ﷺ practice cannot be separated from the Qur’ān; for he taught, clarified, expounded upon and *lived* the divine injunctions that were revealed by the Creator to humanity. His companions took from him and conveyed his words and described his actions to those who came after the passing of the Prophet ﷺ and this became known as the *ḥadīth* or *sunnah*, the tradition of the Prophet ﷺ.

As the boundaries of the Muslim polity expanded, and more non-Arab speaking peoples entered the fold of Islām. Mistakes began to appear in narrations of *ḥadīth*, having been committed to memory *ad verbatim* by both the young and old alike. Some of these errors were unintentional mistakes, while others were concocted by hypocrites and those with nefarious intentions, in order to grant faux-legitimacy to their whims (*ahwā’a*), unacceptable innovations (*bidāh*), heterodox theological views and political interests.

Consequently, scholars rose to face the challenge and to safeguard the rich prophetic heritage from corruption, and they worked hard to differentiate the narrations that could be genuinely and accurately attributed to the Messenger of Allāh ﷺ, and those which were inaccurate, doubtful ascriptions or even plain forgeries. It became the imperative and the corner stone of Islamic knowledge to demand where the reports originated from, who heard from whom, and to inquire about the chains of narration for further scrutiny of narrators.

This is because of the fundamental principle that a report conveyed by a narrator who is morally upright, truthful, has a good memory and a sound mind is more reliable than that of a person who falls short in either memory (befuddles things) or mixes falsehood (one who is not

pious or morally upright or is casual about sin) or makes up stories to further his own interests or spread his own convictions, marked with prejudices and biases. The Islamic manner of accepting reports is in stark contrast to historians in every other culture and civilisation where moral uprightness and truthfulness is not a criterion for what is ‘reported’ as a historical account – as they compile everything that they find in chronicles of yore and assume it to be the truth.

Ábdullāh ibn al-Mubāarak<sup>5</sup> is reported to have said: “The chain of narration (*isnād*) is from the religion (*dīn*). If it were not for the chain of narration, anyone would say whatever they wished.”<sup>6</sup>

*Ĥadīth*-compilations were documented in the second, third and fourth centuries (of the Islamic Era), the most famous and reliable amongst them being the *Ṣaḥīḥ* of Imām al-Bukhari and the *Ṣaḥīḥ* of Imām Muslim. Writing vast biographical-dictionaries on the state of narrators and exhaustive critical encyclopedias regarding *Ĥadīth*-forgeries and other such works provided Muslims with a systematic methodology by which dubious attributions to the Prophet ﷺ could be filtered, and subsequently have epistemic confidence in trustworthy and reliable reports.

Multiple factors were considered and extensively revised, such as taking into account who relayed the narration and to whom it was related, the manner of delivery, the number of narrators and recipients, and even the content was appraised for plausibility.

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<sup>5</sup> Shaykh al-Islām Imām Ábdullāh ibn al-Mubāarak al-Marwadhī (118-181 AH).

<sup>6</sup> *Mārifatu Ūlūm al-Ĥadīth*, Al-Ĥākim, Introduction.

A significant proportion of the literature dealt with definitions of terms and technical nomenclature.

One of these early works was written by Al-Ramahurmuzy<sup>7</sup> entitled *Al-Muhaddith bayn al-Rāwī wa'l-Wāyī*. Thereafter, Ḥākim al-Naysābūrī's<sup>8</sup> *Mārifah Ūlūm al-Ḥadīth* became the standard reference, in which prophetic narrations were classified into fifty types. Generations of scholars then added and elaborated on these works, such as Abū Nuáym al-Asbahani,<sup>9</sup> and the polymath Khatib al-Baghdadi<sup>10</sup> in his *Al-Kifāyah fī Ḥīm al-Riwāyah*. Scholars abridged these works, wrote commentaries and elaborated on those aspects which were obscure or unclear, and continued to develop the rigorous *Ḥadīth* methodology until it culminated in the *Muqaddimah* of Ūthmān Ibn Ābd al-Raḥmān, better known as Ibn al-Ṣalāh.<sup>11</sup>

The *Muqaddimah* became a standard reference work for Ḥadīth scholars, gaining particular traction for its breadth and detail and

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<sup>7</sup> Qādī Ḥasan ibn Ābd al-Raḥmān ibn Khallād (d. 360 AH).

<sup>8</sup> Imam Muḥammad ibn Ābdullāh ibn al-Bayyīy, famously known as **Al-Ḥākim** al-Naysābūrī (321-405 AH); author of *Al-Mustadrak* and *Mad'khal* among other works. *Naysābūrī* can also be written as *Nīsābūrī*, as it is derived from the Arabicised form of *Nishāpūr*, a famous city which is in today's north-eastern Iran.

<sup>9</sup> Ḥāfīz Abū Nuáym Aḥmad ibn Ābdullāh al-Aṣbahānī (336-430 AH); author of *Ḥilyatu'l Awliyā'a*, *Dalā'il al-Nubuwwah* etc.

<sup>10</sup> Imām Aḥmad ibn Ālī ibn Thābit al-Khaṭīb al-Baghdādī (392-463 AH).

<sup>11</sup> Imām Taqīyuddīn Ūthmān ibn Ābd al-Raḥmān al-Shaharzurī al-Shāfiyī, famously known as **Ibn al-Ṣalāh** (577-643 AH). In addition to his famous *Muqaddimah*, he is the author of works such as *Ṭabaqāt al-Fuqahā'a al-Shāfiyīyyah*, *Adab al-Mufti wa'l Mustafti*, *Fatāwā ibn Ṣalāh*, *Sharḥ al-Wasiṭ fi Fiḥ al-Shāfiyīyyah*, *Fawā'id al-Riḥlah*, *Ṣilatu'n Nāsik fi Ṣifatu'l Manāsik*, etc.

scholars par excellence such as Badr al-Dīn al-Zarkashī,<sup>12</sup> Zayn al-Dīn al-Īrāqī<sup>13</sup> and Ibn Ḥajar al-Āsḡalānī<sup>14</sup> affiliated to the Dar al-Ashrafiyyah in Damascus, wrote critical notes on the book.

It is of utmost importance that students familiarise themselves with the terminology of the *Ḥadīth*-experts, so they are able to accurately verify and corroborate statements attributed to our Prophet ﷺ, especially in the face of the stern warnings against falsely attributing things to him deliberately.

Allāh says: *O you who have believed, if there comes to you a disobedient one with information, investigate; lest you harm a people out of ignorance and become, over what you have done, regretful.*<sup>15</sup>

In a sound report, mass-transmitted in meaning, narrated by Imām Bukhari, Imām Muslim and Imām Tirmidhī on the authority of Mughīrah ibn Shūbah: I have heard the Messenger of Allāh ﷺ say: *Indeed attributing a lie to me is not like attributing a lie to someone else. Whosoever attributes a lie to me deliberately, then let him prepare his seat in the Hellfire.*<sup>16</sup>

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<sup>12</sup> Imām Badruddīn Abū Ābdullāh Muḥammad ibn Jamāluddīn ibn Bahādur al-Zarkashī al-Shāfiyī (d. 794 AH). His annotations on Ibn Ṣalāh's work is known as *Al-Nukat ālā Muḡaddimah Ibn al-Ṣalāh* and printed in two volumes.

<sup>13</sup> Imām Zaynuddīn Abū'l Fadl Ābd al-Rahīm ibn al-Ḥusayn al-Īrāqī (d. 802 AH).

<sup>14</sup> Shaykh al-Islām Imām Ḥāfiẓ Aḥmad ibn Ālī ibn Muḥammad ibn Ḥajar al-Āsḡalānī (773-852 AH).

<sup>15</sup> *Al-Ḥujurāt*, 49:19.

<sup>16</sup> *Ṣaḥīḥ Muslim*, #4.

The meticulous manner in which Muslims dedicated themselves to the preservation of the *Qur'an* and *Ĥadīth* is remarkable. The due diligence in which they did so, became the distinguishing feature of Muslims, in contradistinction to the ways of the Jews and Christians, manifesting Allāh's promise: ***Indeed, it is We who sent down the Qur'an and indeed, We will be its Guardian.***<sup>17</sup> And the systematic process of verifying, evaluating and authenticating the *AĤadīth* came to be known as the *Principles of Ĥadīth*, or *Usul al-Ĥadīth*.

Mufti Aslam Raza Memon has compiled a short treatise, *TaĤsīn al-Wuṣūl*, in both Arabic and Urdu with the aim of making the science of Ĥadīth terminology accessible to one and all, especially young students of knowledge. May Allāh reward him for his efforts and grant him success in all his endeavours.

This English translation is based on the Arabic version of *TaĤsīn al-Wuṣūl*. We request our readers and scholars to inform us of any errors so they can be corrected in the next edition. The good that you may find in it is indeed from the Grace of Allāh tāālā, and lapses, if any, are because of our shortcomings. We ask Allāh tāālā to forgive us and grant us sincerity in our actions and accept our good deeds. *Āmīn*.

*Ālī Saiyed*

1<sup>st</sup> Rajab 1442 / 13<sup>th</sup> February 2021

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<sup>17</sup> *Al-Ĥijr*, 15:9

## DEDICATION

To my parents, to all my teachers and elders who nurtured their children and students to love Allāh táālā and taught them to be mindful of His Rights, and to love His Messenger ﷺ and spent their lives in supporting Islam and to protect the honour of the believers.

In particular, my master, my proof, my guide, my treasure and provision in this world and in the hereafter: the Gnostic of Allāh, the master of *Sharīāh* and *Ṭarīqah*, the beneficent scholar, the relied upon authority in his time, and the master who taught Ḥadīth for 50 years until his passing away, Ṣadr al-Ūlamā Államah **Muftī Shaykh Taḥsīn Raza Khān**, the son of Shaykh Ḥasanayn Ridā Khān, the son of Ustād al-Zaman Shaykh Ḥasan Ridā Khān, the son of Imām Muftī Naqī Áli Khān, may Allah be pleased with them all.

We pray to Allāh táālā to make our deeds solely for His pleasure, and that He gracefully accepts them and allows Muslims to benefit from it for the sake of the honour of His beloved, the Chosen One and the most Beloved of Allāh ﷺ; may peace and blessings be upon him, upon his progeny and upon his companions. And all praise is to Allāh, the Lord-Sustainer of the universe.

A humble servant of sacred knowledge,

***Muhammad Aslam Raza Memon***

*4<sup>th</sup> Shawwāl al-Mukarram 1428*







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## FOREWORD

*Dr. Badiy al-Sayyid al-Lahhām*

*Dean of the Faculty of Shariāh, University of Damascus*

All praise is for Allāh and He is sufficient for us. Peace be upon His chosen servants, and may the most perfect salutations and peace be upon our Master and our beloved, Muḥammad ﷺ, and upon his progeny, his companions and all those who followed them in excellence, until the Day of Judgement.

Undoubtedly, the value and worth of a man is measured according to the activities in which he busies himself; the believing servant has no greater wish in this world, except to acquire the pleasure of Allāh so that he may be felicitous in this world and in the Hereafter. The only way to acquire the pleasure of Allāh is by doing that which He has obligated and acting in accordance with the Sunnah of His Beloved and His Chosen One ﷺ.

Therefore, working in the field of Ḥadīth of the Prophet is the realm of successful people, and the path of pious folk. It is the Grace of Allah that He has allowed them to know what is authentically attributed to the Prophet ﷺ and given them guidance to act upon it.

The science of Ḥadīth terminology helps us to accurately know about the state of narrations. Hence, a number of works were written to explain the principles of this science to a seeker in this field and to make it easier for him/her to understand the terminology used.

Shaykh Muḥammad Aslam Raza Memon – may Allāh grant him immense good and preserve him from error – informed me of a concise book he had written on Hadith terminology which would benefit beginners and named it *Taḥsīn al-Wusūl ilā Muṣṭalaḥi Ḥadīth al-Rasūl* and I found it to be thorough and succeeding in its objective of elucidating agreed-upon principles in an accessible manner to the student, and in an easy language. I pray to Allāh to make this work beneficial for all.

May Allāh reward the author and grant him great success and piety. All praise is for Allah, the Lord-Sustainer of the universe.

*Dr. Badiy al-Sayyid al-Lahhām*



## SECOND FOREWORD

*Dr. Sayf al-Āṣrī*

In the name of Allah, The Most Merciful, The Most Beneficent.

All praise is for Allah who adjoined the Book with the Sunnah. Peace and salutations be upon our Master Muḥammad ﷺ, through whom Allah granted us strength; and upon his pure progeny who are the chain leading to the truth; and upon his noble companions whose virtues are mass-transmitted and goodness abundant. Through them the religion became powerful after it had become strange, and falsehood was rejected and became severely weak.

All praise is for Allah who removed weakness from us and granted us loftiness after debasement, who made us united in faith after we were dispersed. We praise Him – Sublime and Pure – for all of His blessings.

I read the book *Taḥsīn al-Wusūl Ilā Muṣṭalaḥi Ḥadīth al-Rasūl* authored by my brother, the noble Shaykh Muḥammad Aslam Raza Memon on the science of Ḥadīth terminology, which refers to the established rule for the sciences of narration, used to differentiate between the accepted and rejected narrations. This is to preserve the Ḥadīth of the Messenger of Allah ﷺ from falsely attributing words or actions to him, which is not permissible in any form.

To serve this science through writings and teaching ensures the purity and clarity of the source. Scholars have written many works

on it, lengthy and concise, prosaic and didactic; and there still remains many reasons to write on this topic – whether to simplify that which is difficult or to gather that which is scattered or to correct that which errors may have crept into and also for general purposes.

This book has many benefits and is extremely practical. May Allah reward the author for his services to this religion.

Written by the person, most needy of his Lord's forgiveness –

***Dr. Sayf Ālī al-Āṣrī***

*19<sup>th</sup> Rabīy al-Awwal 1436 AH*



## A WORD FROM THE RESEARCH TEAM

All praise is for Allāh who created the universe, and granted nobility to mankind in the entire creation, and taught man wisdom and eloquent speech. May the purest salutations and peace be upon the beloved, the guide, the intercessor, our leader and our master Muḥammad ﷺ, the leader of mankind, and upon his pure progeny, his righteous companions, and those who follow them in excellence until the day of reckoning.

It is a matter of immense pleasure to inform our readers that *Dār Ahl al-Sunnah*, Karachi, Pakistan, is working on the books of scholars of Ahl al-Sunnah, and many books have now been published and are available for the common public. We now present two amazing works to our respected readers: ***Taḥsīn al-Wusūl ilā Muṣṭalāḥi Ḥadīth al-Rasūl*** by Shaykh Muḥammad Aslam Raza Memon.

We ask Allah to make it beneficial for Muslims, and grant us success for the good in it. May peace and salutations be upon His beloved, The Chosen One, our Master Muḥammad ﷺ, the truthful, the trustworthy. And upon his progeny and companions, the pure ones. And all praise is for Allāh.

***Ābd al-Razzāq al-Taḥsīnī***









## **AUTHOR'S PREFACE**



## AUTHOR'S PREFACE

All praise is for Allah, the Creator of the heavens and the earth. Salutations and peace be upon he ﷺ, who was a Prophet whilst Adam was still between water and clay; and upon his progeny and his companions.

The Prophetic Tradition (*sunnah*) holds a very high rank and its unmatched excellence is deemed with utmost reverence among Muslims. Its importance in the principles of religion is clear to see for any Muslim. It is therefore, that the companions and their followers, paid great attention to it since the very early days of Islam. Some focused on memorising and compiling these traditions, others committed themselves to recording and reporting them, another group exerted their efforts in commenting and explaining those traditions.

They all hoped to gain the blessings of our Master's ﷺ words: ***May Allah illuminate the person who heard my speech and memorised it until he relayed it to someone else – for many of those who bear knowledge, relay it to someone with more understanding than them; and many a person who bears knowledge is not a faqih.***<sup>1</sup> And his ﷺ other statement: ***Memorise it and relay it to those after you***<sup>2</sup> as well as ***let those present relay it to those who are absent.***<sup>3</sup>

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<sup>1</sup> Abū Dāwūd, #3660.

<sup>2</sup> Bukhārī, #87.

<sup>3</sup> Bukhārī, #1739.

As time passed and people moved further and further away from the age of our Master ﷺ, they became bereft of the nearness to the blessed age of RasūlAllāh ﷺ. They no longer remained as pure and scrupulous as the earlier folk; instead, falsehood started to appear and it was severe; duplicity and argumentation emerged, hypocrisy became common and things which were not even remotely connected to religion began to be inserted in it.

Scrupulousness became rare, and even in the ḥadīth of our Master Muḥammad ﷺ, forgers and fabricators appeared who attributed lies to the Prophet ﷺ, either to gain fame and glory or try to shore up support for their schools of thought, or in order to misguide people from the truth and remove them from the folds of Islam without their realisation. Or sometimes, to flatter the rulers and kings to gain their favours.

Therefore, the Companions and those who followed after them devised complex methodologies and strict rules for relaying prophetic narrations and ascertaining their veracity. Such rules were laid down to preserve the sunnah of the Prophet ﷺ, and to protect these reports from being afflicted by the common pitfalls of reporting and narration, and to forward in the original, excellent and unadulterated form for those who would come after them until the Day of Judgement. These principles and systems became one of the greatest feats of this nation of which they can be rightfully proud among all civilisations and cultures. These principles and systems later became known as the '*Science of Ḥadīth Principles*' or the '*Science of Ḥadīth Terminology*.'

Ĥadīth scholars wrote many books down the ages on this subject to disseminate and explain these principles and systems.

The most famous among such works and among the earliest to be accepted is the work of Imām Ibn Ṣalāh Abū Āmr Taqīyuddīn Ūthmān al-Shahrazūrī, named *Ūlūm al-Ĥadīth* which became more commonly known as *Muqaddimah ibn Ṣalāh*. Thereafter, Imām Ibn Ĥajar al-Āsqalānī wrote *Nukhbat al-Fikar* as a simplification of the *Muqaddimah*; he also wrote a commentary on his own work and named it *Nuz'hat al-Nazar*. There are many books on this subject and vary widely in their spanning from the detailed to the concise.

Yet, the students of this age want books which are easy; and easier to the extent that many of them do not understand the books they read in their native Urdu tongue such as *Bahār e Shariāt* by the Qādī al-Qudāt of India (of his time) Āllāmah Muftī Amjad Ālī al-Aázamī and *Al-Aṭāya al-Nabawiyyah fi'l-Fatāwā al-Ridāwiyyah* by Imām AĤmad Riḏā Khān, let alone books of prominent imāms and earlier scholars in the Arabic language.

In view of this, I decided to compile a short and simple work so that the definitions of the Ĥadīth terms may be memorised with ease, and when they study *Nuz'hat al-Nazar* – which is included in the syllabi of religious seminaries – they are not confused by its ancient and aureate style. This book is very concise and I have divided the discussion into chapters, with each chapter having subheadings. I have written the definition of the subtopics according to *Bayquniyyah*, along with examples as well a correlation between

definitions and examples. In the end, I have listed famous books on specific subtopics of Hadith.

We ask Allah to grant us the ability to be among those whom He loves and is pleased with, and to make our efforts a provision on the day of judgement – on that day when there is no Shade except the Shade granted by Him, and when there will be no intercessor except those whom He permits – and this will be our Master ﷺ, the seal of the Prophets, our most beloved, our benevolent intercessor, the Beloved of the Lord, may peace and blessings be upon him, his progeny and his companions. And All praise is for The Lord of the universe.

A humble servant of sacred knowledge –

***Dr. Mufti Muhammad Aslam Raza Memon***

*4<sup>th</sup> Shawwāl al-Mukarram, 1428 AH*



## TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Letter	Latin Character
أ ء	a	ط	ṭ
ب	b	ظ	ẓ
ت ة	t	ع	á, í, ú, ý
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	إ	i
ض	ḍ		







# TAHSĪN AL-WUSŪL

*On the Terminology of Ḥadīth of the Prophet ﷺ*



## HONORIFICS

عَزَّوَجَلَّ	<i>ázza wa jall</i>	Glorified, Hallowed and Exalted is He
سُبْحَانَكَ وَتَعَالَى	<i>subhānahu wa táālā</i>	Glorified and Exalted is He
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<i>şallAllāhu álayhi wa sallam</i>	May Allāh Bless him and upon him be peace
عَلَيْهِ السَّلَام	<i>álayhi's salām</i>	Peace be upon him
عَلَيْهِمُ السَّلَام	<i>álayhimu's salām</i>	Peace be upon them
رَضِيَ اللهُ عَنْهُ	<i>rađiyAllāhu ánhū</i>	May Allāh be Pleased with him
رَضِيَ اللهُ عَنْهُمَا	<i>rađiyAllāhu ánhumā</i>	May Allāh be Pleased with both
رَضِيَ اللهُ عَنْهَا	<i>rađiyAllāhu ánhā</i>	May Allāh be Pleased with her
رَضِيَ اللهُ عَنْهُمْ	<i>rađiyAllāhu ánhum</i>	May Allāh be Pleased with them all
رَضِيَ اللهُ عَنْهُنَّ	<i>rađiyAllāhu ánhunna</i>	May Allāh be Pleased with them all (fem.)
رَحِمَهُ اللهُ	<i>Raĥimahullāh</i>	May Allāh táālā have mercy upon him



## THE FIRST SECTION

### On Definitions and Descriptions of the Categories of Ḥadīth

**The Science of Terminology:** The science, by which, the state of the chain [*sanad*] and the text [*matn*] is known with regards to acceptance or rejection of the chain or the text; and the etiquettes of transmission of ḥadīth and how it should be understood.<sup>1</sup>

It is also known as *the science of Ḥadīth terminology* or *the science of athar terminology* and *the science of Ḥadīth principles*.<sup>2</sup>

**Subject:** The subject of this science is the chain and the text [specifically] with regards to whether they are accepted or rejected.

**The Benefit of this Science:** Identification of ḥadīth that are accepted or rejected,<sup>3</sup> so that the accepted ḥadīth may be acted upon and the rejected ḥadīth may be disregarded.

**Sanad:** It is the chain which leads up to the text of the ḥadīth; that is, the chain of narrators of the ḥadīth through which the text of the ḥadīth has reached us.<sup>4</sup>

**Matn:** The words of the ḥadīth which convey the meaning.<sup>5</sup>

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<sup>1</sup> Shaykh Nūruddīn Ītr in his annotations on *Nuz'hatu'n Nazar*, p.37 and *Al Īyḍāh fi Ūlūm al-Ḥadīth wa'l Iṣṭilāh*, p.33.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid; p.34

<sup>4</sup> Ibid; p.31 and *Al-Taysir*, p14

<sup>5</sup> *Al-Mukhtaṣar*, p. 23.

**Isnād al-Ĥadīth:** It is the chain of authentication [so that it is correctly attributed] to the narrator; it may also be referred to as the *sanad*.<sup>6</sup>

**Definition of Ĥadīth:** The speech, actions or tacit approval of the Messenger of Allāh ﷺ, or a description of his characteristics or physical features is known as *ĥadīth*. According to some ĥadīth scholars, it may also refer to the speech, actions or tacit approval of the Companions as well.<sup>7</sup>

**Note:** *Ĥadīth* and *Khabar* are both synonymous terms according to the scholars of this science.<sup>8</sup>



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<sup>6</sup> *Al-Iyḍāh*, p. 31.

<sup>7</sup> *Ibid*, p. 29; *Al-Mukhtaṣar*, p. 24.

<sup>8</sup> *Nuz'hat al-Nazar*, p. 31.

## THE FIRST CATEGORISATION OF HĀDĪTH

Prophetic Hādīths are broadly categorized into two types with regards to routes, depending upon whether the routes of transmission of a hādīth are many or solitary.

1. Mass-transmitted report (*mutawātir*)
2. Solitary report (*khabar al-wāhīd* or *āhād*)

**Mass-transmitted report (*mutawātir*):** That report which has been narrated by a very large group, with many people in each level of the chain; there are so many people narrating it in each level, that it is impossible for all of them to have conspired and agreed upon a lie, according to the general convention and common observation, and thus proven<sup>9</sup> by the senses [i.e. that there is no conspiracy].<sup>10</sup>

This is further divided into two sub-categories:

**Mass-transmitted in wording (*mutawātir al-lafzi*):** The hādīth whose exact wording<sup>11</sup> is agreed upon by its narrators.<sup>12</sup>

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<sup>9</sup> This is because when so many people inform us regarding the same thing, we understand this information via our hearing or sight. After processing this, we realise that it would be impossible that all these people from different places and backgrounds – with no real connection with each other – could have conspired to fabricate the report.

<sup>10</sup> *Al-Iyḍāh*, p. 48.

<sup>11</sup> As opposed to just the meaning being agreed upon.

<sup>12</sup> *Ibid*, p. 4.



## For example:

Whoever deliberately attributes a lie to me, then let him prepare for his place in the fire of hell.<sup>13</sup>

More than seventy companions have transmitted this ḥadīth with this exact wording.<sup>14</sup>

**Mass-transmitted in meaning:** A ḥadīth which has been narrated in varying words; whereby, some narrated it in one manner and others narrated it in another manner, and a third group narrated it in a third manner (and so on), but the purport and meaning of all of them is one and the same. For example:

Imām Bukhari extracted a ḥadīth from Sayyidunā Abū Mūsā ؓ that the Messenger of Allāh ﷺ performed ablution then raised his hands and said **“O Allāh – forgive Ūbayd Abū Āmīr...”**<sup>15</sup>

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<sup>13</sup> Reported by Imām Bukhārī in his *Ṣaḥīḥ*, *Kitāb al-Īlm*, #110, under the topic: **The sin of attributing a lie to the Prophet ﷺ**. The route of this ḥadīth goes via Abū Āwānah from Abū Ḥusayn from Abū Ṣāliḥ from Abū Hurayrah from the Prophet ﷺ, that he said:

**Name [your children] after my name; but do not use my teknonym (*kunyaḥ*). Whoever has seen me in his dream has indeed seen me, because the devil (*shayṭān*) does not appear in my form. Whosoever has deliberately attributed a lie to me should prepare for his place in hell fire.**

<sup>14</sup> *Naẓm al-Mutanāthir*, *Kitāb al-Īlm*, #2, p36-39.

<sup>15</sup> Reported by Imam Bukhārī in his *Ṣaḥīḥ*, #, *Kitāb al-Jihād wa'l Siyar*, #4323; via the route of Abū Usāmah from Burayd from Ābdullāh from Abū Burdah from Abū Mūsā al-Ashārī who said: When the Prophet ﷺ returned from Ḥunayn he sent Abū Āmīr with an army to Awṭās...[the lengthy ḥadīth until he said:] “So he asked for water to be brought, did his ablution and then raised both his hands and said: **“O Allāh forgive Ūbayd Abū Āmīr”**.”

There are fifty ḥadīths, each of them about a specific incident but they all mention that the Messenger of Allāh ﷺ raised his hands whilst making duáā. Therefore, this matter upon which all narrated incidents agree is mass-transmitted in meaning [*mutawātir; tawātur maánawī*].<sup>16</sup>

**Ruling regarding Mass-transmitted reports:** These reports impart definitive knowledge<sup>17</sup>; and therefore know that, because of this, when a ḥadīth is known to be mass-transmitted [*mutawātir*] then there will be no discussion concerning its chains [because a mass-transmitted reports impart definitive knowledge so the integrity of the narrators does not require further analysis].

**Collections of Mass-transmitted reports:** Imām Suyūṭī's<sup>18</sup> *Qaṭṭ al-Az'hār al-Mutanāthirah fi'l Akhbār al-Mutawātirah* and Sayyid Muḥammad Jaáfar al-Kattāni's<sup>19</sup> *Naẓm al-Mutanāthir fil-Ḥadīth al-Mutawātir*.

**Solitary Reports:** Those ḥadīths which do not fulfil the conditions for being classed as mass-transmitted<sup>20</sup> even if only one of the conditions has not been met.

**Note:** The scholars of Ḥadīth terminology discuss only solitary reports in their books, because the aim of this science is to analyse ḥadīth-chains and ḥadīth-texts.

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<sup>16</sup> *Al-Iyḏāh*, p. 50-51

<sup>17</sup> *Nuz'hat al-Nazar*, *Al Mutawātir*, page 44.

<sup>18</sup> Jalāluddīn Ábdu'l Raḥmān al-Suyūṭī ().

<sup>19</sup> Sayyid Muḥammad Jaáfar al-Kattāni, ().

<sup>20</sup> *Nuz'hat al-Nazar*, *Tárifu'l Áḥād*, p. 51.

***Ruling regarding solitary reports:*** The solitary ḥadīth imparts speculative knowledge (gained by means of inference)<sup>21</sup>. It is necessary to act upon it so long as it does not contradict the Qur’ān or the Sunnah.<sup>22</sup>

Solitary reports are categorized into many types; and each type is further divided into several sub-categories; all these categories will be explained in the following pages.



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<sup>21</sup> *Nuz’hat al-Nazar*, p. 52.

<sup>22</sup> *Żafar al-Amānī Sharh Mukhtaşar al-Sayyid al-Sharīf al-Jurjānī*, p. 57.

## THE FIRST CATEGORISATION OF SOLITARY REPORTS

Solitary reports, with respect to acceptance or rejection, are of three categories which are known as the three main types of ḥadīth:

- Authentic [*Ṣaḥīḥ*]
- Fair [*Ḥasan*]
- Weak [*Dayīf*]

The authentic ḥadīth is then categorised into two types:

- Intrinsically Authentic [*Ṣaḥīḥ li-Dhātihi*]
- Extrinsically Authentic [*Ṣaḥīḥ li-Ghayrihi*]

However, when the word *ṣaḥīḥ* is used without qualification, then it only refers to the first category.

***Intrinsically Authentic Ḥadīth [Ṣaḥīḥ li Dhātihi]:*** It is that ḥadīth whose chain is continuous, wherein each narrator is upright (*āādil*) and accurate in narrating (*ḍābiṭ*) and narrates from another similar narrator and thus from the beginning of the chain until its end; it must also be free from anomalies (*shudhūdh*) and hidden defects (*illah*).<sup>23</sup> In other words, as Bayqūnī<sup>24</sup> has said:

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<sup>23</sup> *Al- Mukhtaṣar*, p. 107; *Al-Taysīr*, p.33

<sup>24</sup> Allāmah Shaykh Ūmar [or Ṭā-Hā] ibn Muḥammad ibn Futūḥ al-Bayqūnī al-Dimashqī al-Shāfiyī [d. 1080 AH].

The first of them, *ṣaḥīḥ*, is that which is continuous  
In chain and neither has an anomaly nor a flaw  
An upright and accurate narrator narrates it from one similar -  
Like him; Reliable in his accuracy and transmission.

For example: Imām Bukhārī reports the following ḥadīth in the *Book of Adhān*. He said: ʿAbdullāh Ibn Yūsuf narrated to us, who said: Mālik told us from Ibn Shihāb from Muḥammad ibn Jubayr ibn Muṭʿīm from his father who said: *“I heard the Messenger of Allāh ﷺ recite [Sūrah] al-Ṭūr in the evening prayer [maghrib].”*<sup>25</sup>

The above Ḥadīth is authentic because its chain is continuous, as every narrator in the chain has heard the ḥadīth from his teacher; and all the narrators are upright and are accurate in narrating.<sup>26</sup>

**Ruling:** The ruling regarding an authentic ḥadīth is, that it is necessary to act upon it by the consensus of all legal theorists, the jurists and the ḥadīth scholars. It is one major source of proofs from the proofs of the sacred law.<sup>27</sup>

**Sources of Ṣaḥīḥ Ḥadīth:** Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Al-Mustadrak of al-Ḥākim, Ṣaḥīḥ Ibn Khuzaymah, Ṣaḥīḥ Ibn Ḥibbān, Al-Mukhtārah of ʿIyā’a al-Maqdisi<sup>28</sup>, etc.

**Extrinsically Authentic [Ṣaḥīḥ li Ghayrih]:** This is a ḥadīth in which one of the conditions of authenticity has not been met – a

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<sup>25</sup> Ṣaḥīḥ al-Bukhārī, #760.

<sup>26</sup> Al-Taysīr, p.34.

<sup>27</sup> Ibid, p. 35.

<sup>28</sup> Al-Iyḍāḥ, summarised from pp. 59-64.

narrator is not highly accurate in narrating ḥadīth. However, the ḥadīth has been narrated via another similar or stronger chain, which in turn elevates the ḥadīth and makes it ‘extrinsically authentic’ for the other narrations fortify and support it.

Another way to state this: An extrinsically authentic ḥadīth is a ḥadīth which is in itself a fair [*ḥasan*] ḥadīth, and was then strengthened by another aspect and was raised to the level of authenticity (*siḥḥah*).<sup>29</sup>

**For example:** Imām Tirmidhī says in his *Al-Jāmiy*: Abū Kurayb narrated to us that Ábdah Ibn Sulaymān narrated to us from Muḥammad Ibn Ámr from Abū Salamah from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: **“Were it not that I would burden my followers, I would command them to [clean their mouths with a] toothbrush [siwak] before every prayer [ṣalāh].”**<sup>30</sup>

In the aforementioned chain, Muḥammad ibn Ámr is described as having a poor memory by some scholars, as Imām ibn Ṣalāḥ<sup>31</sup> has mentioned in *Úlūm al-Ḥadīth*.<sup>32</sup> This is why it is has been termed ‘**intrinsically fair,**’ but since it has been reported via other chains<sup>33</sup>, this slight weakness [in the chain] has been

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<sup>29</sup> *Al-Iyḍāḥ*, pp. 71-72.

<sup>30</sup> *Al-Jāmiy al-Tirmidhī*, #22.

<sup>31</sup> Imām Abū Ámr Úthmān ibn Ábdu’l Raḥmān al-Shahrazūri (577-643 AH).

<sup>32</sup> *Úlūm al-Ḥadīth*, p. 35. [Also known as *Muqaddimah ibn Ṣalāḥ*]

<sup>33</sup> Reported by Imām Bukhārī in his *Ṣaḥīḥ*, #887; via Imām Mālik [narrating] from Abi’z Zinād from Al-Aáraj from Abū Hurayrah ﷺ.

strengthened, and raised to the level of ‘**authentic**’; thus it becomes ‘extrinsically authentic’.

**Ruling:** The ruling regarding the extrinsically authentic ḥadīth is that it will be considered as proof, just like the intrinsically authentic ḥadīth; but not to the same degree [of strength]; the differences in ranking will only appear when there is a contradiction.

The ḥadīth with fair chains are also of two types:

- Intrinsically Fair [*Ḥasan li-Dhātihi*]
- Extrinsically Fair [*Ḥasan li-Ghayrihi*]

However, when *ḥasan* is used without qualification, then it only refers to the first category.

**Fair [*Ḥasan*]:** That ḥadīth whose chain is connected via upright narrators but their accuracy in narrating is somewhat decreased; however, it is not anomalous, nor is it defective.<sup>34</sup> In other words:

**The Fair ḥadīth is one narrated through known routes  
But its narrators are not as well-known, like those of Authentic**

For example: Imām Aḥmad reports in *Al-Musnad*, that Yūnus and Abū Salamah al-Khuzāyī narrated to us: and they [both] said: Layth narrated to us from Yazīd, i.e. Ibn al-Hād, from Āmr ibn Shuāyb from his father [who narrates] from his grandfather that he heard the Messenger of Allāh ﷺ say:

***‘Shall I not tell you who of you is most beloved to me and closest to me on the Day of Judgment?’ Then everyone remained quiet***

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<sup>34</sup> Shaykh Nūruddīn Ītr al-Ḥanafī; annotations on *Nuzḥatu’n Naẓar*, p. 65.

so the Messenger of Allāh ﷺ repeated it twice or three times, then everyone said: ‘Yes, O Messenger of Allāh’ And he said: *‘Those with the best manners from amongst you.’*”<sup>35</sup>

**Explanation:** In the above chain, Ámr and his father Shuáyb ibn Muḥammad are both truthful (*ṣadūq*); however, the ḥadīth has descended to the level of fair due to them; this is because, the rank of a **truthful** (*sadūq*) narrator is below that of a **reliable** (*thiqah*) narrator in terms of accuracy in reporting.

**Ruling:** The **ruling** regarding a fair ḥadīth is that it is similar to an authentic ḥadīth in terms of using it as a proof.<sup>36</sup>

**Sources of Fair [Ḥasan] Ḥadīth:** *Al-Musnad* of Imām Aḥmad Ibn Ḥanbal, *Al-Jāmiy* of Imām Muḥammad ibn Yīsā al-Tirmidhī, *Al-Sunan* of Imām Abū Dāwūd Sulaymān al-Sijistānī, *Al-Sunan* of Imām Aḥmad ibn Shuáyb al-Nasā’ī, and *Sunan al-Muṣṭafā* of Imām Muḥammad ibn Yazīd ibn Mājāh.<sup>37</sup>

**Extrinsically Fair:** It is a ḥadīth which is originally weak (*dayif*) in itself due to the weakness of its reporters – either due to them having a poor memory or their state being unknown. When the ḥadīth of such a narrator is supported by another chain, similar to it or stronger than it, or if it is aided by another ḥadīth with the same meaning, it is known as extrinsically fair.<sup>38</sup>

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<sup>35</sup> *Musnad Imām Aḥmad*, #6747; *Musnad Ábduḥllāh ibn Ámr ibn al-Áās* ﷺ.

<sup>36</sup> *Al-Mukhtaṣar*, Definition of Ḥasan, p. 161.

<sup>37</sup> *Al-Īyḍāh* pp. 84 – 87.

<sup>38</sup> *Ibid*, pp. 81- 82.



**Example:** Imām Tirmidhī reports from the chain of Sufyān al-Thawrī from Zayd al-Āmmī from Abū Iyās Muáāwiyah ibn Qurrah from Anas ibn Mālik who said: *The Messenger of Allāh ﷺ said: “The prayer made between adhān and iqāmah is not rejected”*.<sup>39</sup>

**Explanation:** the above chain contains Zayd ibn al-Ĥawārī al-Āmmī al-Bašrī, who is a weak narrator due to his poor memory; but this ḥadīth has another route via Abū Isḥāq al-Sabīyī al-Hamdānī so the ḥadīth of Zayd al-Āmmī becomes extrinsically fair after being fortified by another chain.

**Ruling regarding Extrinsically Fair Ḥadīth:** It can be used as a proof for that which should be acted upon; but it is not at the same level as an [intrinsically] fair ḥadīth.<sup>40</sup>

**Weak [Ḍayīf]:** It is a ḥadīth which does not meet the conditions of either an authentic or a fair ḥadīth.<sup>41</sup> Alternatively, it can be said:

**And everything that falls short of the rank of Fair  
Then, it is weak; and is classified into many types**

**Example:** Imām Tirmidhī reports from the chain of Ābd al-Munýim, and he is also known as *Ṣāḥib al-Siqā’a*.<sup>42</sup> [He said:] “Yaḥyā ibn Muslim narrated to us from Ḥasan and Āṭā’a, from Jābir [ibn Ābdullāh] that the Messenger of Allāh ﷺ said to Bilāl: *“O Bilāl, when you call for prayer (the adhān) then do so slowly, and when you say the iqāmah, then do so quickly. Allow*

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<sup>39</sup> *Al-Jāmiy* of Tirmidhī, 212.

<sup>40</sup> *Al-Taysīr*, p. 51.

<sup>41</sup> *Al-Mukhtaṣar*, p. 178.

<sup>42</sup> That is the title of Ābd al-Munýim.

*enough time between your adhān and iqāmah such that if someone is in the middle of his meal may finish it, and the one who is drinking may finish his drink and the one who has gone to relieve himself may do so; and do not stand up [during iqāmah] until you see me arrive.”*<sup>43</sup>

This chain contains Abd al-Munýim, about whom Abū Hâtim has said that his ḥadīth are obscure (*munkar al-ḥadīth*); Dāraquṭnī deemed him to be weak and Nasā’ī has said: “He is not reliable (*thiqah*).”<sup>44</sup>

The ruling regarding the weak ḥadīth is, that if it is not a fabrication, then it can be acted upon in [matters of] excellences, eulogies, inviting towards the good and warning against evil, and also in anecdotes. However, they cannot be used in issues of *ḥalāl* and *ḥarām*<sup>45</sup>, let alone matters of creed (*‘āqāyid*), except in places where it is cited to emphasise on a careful position. Those who wish to learn more about accepting or rejecting weak ḥadīth should read the epistle, *Munīr al-Āyn fī Taqbīl al-Ibhāmāy*n by Imām Aḥmad Riḍā.<sup>46</sup>



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<sup>43</sup> *Tirmidhī*, #195.

<sup>44</sup> *Al Īyḍāh*, p. 103.

<sup>45</sup> *Żafaru’l Amānī*, p. 186.

<sup>46</sup> Imām Aḥmad Riḍā Khān al-Baraylawī [1272-1340 AH].

## CATEGORIES OF WEAK HĀDĪTHS

Weak ḥadīths are divided into many sub-categories, among which are the following:

1. Mursal
2. Munqatiy
3. Múḍal
4. Muállaq
5. Mudallas
6. Shādh
7. Munkar
8. Muḍṭarib
9. Maqlūb
10. Mudraj
11. Muṣaḥḥaf
12. Muḥarraf
13. Muáll
14. Muállal
15. Matrūk
16. Mawḏúú



## 1. MURSAL

It is that ḥadīth which a Companion (*ṣaḥābī*) or a Follower (*tābiyī*) attributes to the Messenger of Allāh ﷺ without mentioning the link in between.<sup>47</sup>

**Mursal is that in which the name of the Ṣaḥābī narrator is omitted**

**Example:** Mālik reports from Hishām ibn Ūrwah from his father (Ūrwah ibn al-Zubayr) that he said: *The Messenger of Allāh was asked: ‘O Messenger of Allāh , a group of Bedouins bring us meat and we don’t know whether they have recited the name of Allāh before slaughtering it or not.’ So the Messenger of Allāh said: ‘Recite the name of Allāh on it and then eat it.’*” Mālik said: “This was in the beginning of Islām.<sup>48</sup>

**Explanation:** Ūrwah ibn Zubayr was a tābiyī who did not meet the Messenger of Allāh ﷺ and he did not clarify who he had heard this ḥadīth from; nor identified the person who narrated this story to him; so whilst this ḥadīth is *Marfūū*,<sup>49</sup> it is also *Mursal*.

**Ruling:** The *Mursal* of a Companion<sup>50</sup> is a proof according to majority of ḥadīth scholars; as for *Mursal* of others then there are three main positions with regards to considering it as a proof:

**FIRST: It is accepted as proof and used likewise** – This is the position of Imām Abū Ḥanīfah Númān, Imām Mālik ibn Anas,

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<sup>47</sup> *Al Īyḍāh*, p. 135.

<sup>48</sup> *Al-Muwatta*, #1054.

<sup>49</sup> The explanation of *Marfūū* will follow in the next section.

<sup>50</sup> That is when a Companion (*ṣaḥābī*) narrates a ḥadīth via another Companion without naming or mentioning them, it is *Mursal* of a Companion.

the scholar of Madīnah, and jurists from their schools, and a group of ḥadīth scholars. It has been reported that Imām Aḥmad ibn Ḥanbal also favoured this position. Imām Nawawī mentions this position in *Sharḥ al-Muhaddhab* as the position of the majority of jurists. Imām Ghazali has also attributed it to the majority of scholars, and it is also the agreed upon position of the majority of the Companions.

The researchers of this position have stipulated the condition that the *Mursal* (the one who narrates a mursal narration) should be from the first three generations, whose goodness was testified to by the Messenger of Allāh ﷺ, and because lies began to spread after their age. Also, the *Mursal* must be reliable and a good judge of character, who does not do *irsal* [omits the narrator in between] except from reliable narrators. If the narrator himself is not reliable or is not cautious in his narrations then his *Mursal* narrations are not accepted by consensus.<sup>51</sup>

**SECOND: It is unconditionally weak** according to the majority of ḥadīth scholars.<sup>52</sup>

**THIRD:** According to Imām Shafīyī, **it can be used as a proof in some cases**, whilst it cannot be used in other cases.<sup>53</sup> Refer to the more detailed books for an in-depth explanation of this issue.<sup>54</sup>


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<sup>51</sup> *Ẓafar al-Amānī*, p. 351.

<sup>52</sup> *Al-Īyḍāh*, p. 137.

<sup>53</sup> *Ibid*, pp. 138 – 139.

<sup>54</sup> Imām Shāfiyī has used the Mursal of Ṭabīyīn, when it meets the following criteria:

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**Books in which Mursal Ḥadīth are found:** *Al-Marāsīl* of Al-Sijistānī, *Al-Marāsīl* of Ibn Abī Ḥātim al-Rāzī, *Bayān al-Marāsīl* of Abū Bakr Aḥmad ibn Hārūn al-Bardījī and *Jāmiy al-Taḥṣīl bi Aḥkām al-Marāsīl* of Ṣalāḥuddīn al-Ālā'yī.<sup>55</sup>

## 2. MUNQAṬIY

It is that Ḥadīth in whose chain, the mention of a narrator before the Companion has been omitted, in one or more places.<sup>56</sup>

**And every chain that is not connected in any manner  
Its chain is broken (*munqaṭiy*) links**

**Note:** this is the relied upon definition even though other definitions also exist.

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1. The same Ḥadīth is narrated via another route with a continuous chain [*musnad*].
  2. That Mursal is narrated from another route, when the Mursal narrates from upstream narrators [*shuyūkh*] other than those of the first Mursal.
  3. That the Mursal is strengthened by sayings of Companions.
  4. Scholars generally issue rulings that agree with the narration.
  5. Needless to say, the Mursal narrator of the above four cases should not have been classed as unknown, unreliable or severely criticised.

In spite of these 'strengthening' factors, the Mursal according to Shāfiyī is not the same as a continuous chain (*Muttaṣil*) and therefore, he has said: "If I find evidence about the authenticity of a Ḥadīth – i.e., a Mursal Ḥadīth – as I have described – i.e. among the strengthening factors – we say that we will accept such a Mursal. However, we cannot say that we treat it at the same category of proof as the Ḥadīth that has a continuous chain". [*Al-Iyḍāh*, pp 138-139].

<sup>55</sup> *Al-Iyḍāh*, p. 141.

<sup>56</sup> *Al-Iyḍāh*, p. 144. If more than one narrator is missing, they should not be consecutively missing, in which case it becomes a *Mūḍal*, the explanation of which follows.

**Example:** Abū Yaālā says: Ábd al-Aálā ibn Ĥammād al-Nursī narrated to us; he said: Bishr ibn Mañşūr al-Sullamī narrated to us from Khalīl ibn Murrah from Furāt ibn Salmān, who said: Áli ؑ said: “Why doesn’t one of you pray four cycles before *áşr* and say in them what the Messenger of Allāh ؑ used to say: *‘The light of guidance that You have given has been completed and to You belongs praise. Your Forbearance is Immense and You forgive, so to Thee belongs praise. Thou hast bestowed generously and therefore, to Thee belongs praise. O my Lord Almighty, and Your bestowal is the most superior, and that which You have given is the most sublime...’*”<sup>57</sup>

**Explanation:** in the above chain, there is a break between Furāt ibn Salmān and Sayyidunā Áli ؑ as Furāt did not meet Sayyidunā Ali ؑ nor did he hear [Ĥadīth] from him.

**Ruling:** The disconnected [*munqaṭiʿ*] Ĥadīth is weak and cannot be used as evidence due to the state of the omitted narrator(s) in the chain being unknown<sup>58</sup> but it can be used [as proof] in matters of meritorious actions and eulogies.

**Sources:** The books of Ibn Abī’d Dunyā al-Baghḍādī<sup>59</sup> and the Sunan of Imām Saʿyīd ibn Mañşūr al-Marwazī.<sup>60</sup>

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<sup>57</sup> *Musnad Abī Yaālā*, 1/153; *Musnad Áli ibn Abī Talib*, #440.

<sup>58</sup> *Al-Iyḍāh*, p. 146.

<sup>59</sup> Abū Bakr Ábdullāh ibn Muĥammad ibn Abī’d Dunyā [d. 281 AH].

<sup>60</sup> *Ibid*, p. 149.

### 3. MÚÐAL

It is a ḥadīth in whose chain the names of two or more consecutive narrators have been omitted from any part of the chain.

**Example:** Imām Mālik says in *Al-Muwaṭṭa*: It has reached me from Abū Hurayrah that the Messenger of Allāh ﷺ said: “***A slave has a right to food and clothing, and he will not be tasked to do anything more than his capacity.***”<sup>61</sup>

**Explanation:** This ḥadīth is *Múḍal* because two consecutive narrators were omitted between Imām Mālik and Sayyidunā Abū Hurayrah ؓ: they are Muḥammad ibn Ájlān and his father.

**Ruling:** It is a weak ḥadīth and weaker than *Munqaṭīy* due to the multiple omissions from the chain; it can not be used as a proof but it is accepted in issues of excellences and rewards.

**Sources:** The books of Ibn Abī'd Dunyā al-Baghdādī and the Sunan of Imām Saʿyid ibn Manṣūr al-Marwazī.<sup>62</sup>

### 4. MUÁLLAQ

It is a ḥadīth in which one or more successive narrators are omitted from the beginning of the chain; sometimes until the end of the chain [i.e the entire chain].<sup>63</sup>

**Example:** Abū Nuáym al-Aṣbahānī says: I was informed by Muḥammad ibn Ayyūb al-Rāzī and he said: Musaddad narrated to

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<sup>61</sup> *Al Muwaṭṭa*, #41.

<sup>62</sup> *Al-Iyḍāh*, p. 149.

<sup>63</sup> Dr. Nūr al-Dīn al-Ītr in his annotation on *Nuz'hat al-Nazar*, p.80.



us and he said: Mútamir ibn Sulaymān narrated to us from his father from Al-Ĥādrāmī, who said: ‘A man recited in front of Allāh’s Messenger ﷺ in a very soft voice – or a very soft recitation – and there was none among those present whose eyes had not started welling up except for Ábdu’l Raĥmān ibn Áwfi; so the Messenger of Allāh ﷺ said: ***‘If the eyes of Ábdu’l Raĥmān ibn Áwfi have not welled up, then know that his heart has welled up.’***<sup>64</sup>

**Explanation:** Abū Nuáym al-Ašbahānī narrated this Ĥādīth from Muĥammad ibn Ayyūb – ibn al-Ďurays – and there are several people between them that Abū Nuáym did not mention; and therefore this Ĥādīth is suspended [*Muállaq*] upon Muhammad ibn Ayyūb.

**Ruling:** The ruling regarding the *Muállaq* Ĥādīth is similar to that of a *Munqatiy* Ĥādīth – it is weak due to the lack of information about the state of its narrator(s) and so it cannot be used as evidence in rulings but it can be accepted in matters of excellences and rewards.

**The ruling regarding the *Muállaq* Ĥādīths in the two *Šaĥīĥs*:**  
The *Muállaq* Ĥādīths in *Šaĥīĥ Bukĥārī* and *Šaĥīĥ Muslim* are of two types:

- those which have been narrated with wordings that impart surety
- those which have been narrated without an element of surety

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<sup>64</sup> *Ĥilyatu’l Awliyā’a*, 1/144, #319: Ábdu’l Raĥmān ibn Áwfi.

The first category will be regarded as a *Ṣaḥīḥ* narration. As for the second category, they include *Ṣaḥīḥ*, *Ḥasan* and *Ḍaʿīf*.<sup>65</sup> Detailed discussions can be found in larger works.

## 5. MUDALLAS

A Ḥadīth that has been narrated by someone known to do *tadlīs*<sup>66</sup> – therefore there is doubt regarding the chain’s continuity or suspicion regarding the name of a narrator.<sup>67</sup>

Elsewhere it has been said:

...the Mudallas narration comes in two types:

First when the shaykh is omitted and narrated from the one above,

using the words ‘from’ or ‘he said’

second is that [the shaykh] is not omitted but he is described by a name or appellation he is not commonly known by.

Know that *Tadlīs* can be either ‘*Tadlīs of the chain*’ or ‘*Tadlīs of the Shaykhs*’

***Tadlīs of the chain:*** This is when the transmitter relates from a narrator he has met, but narrates something that he did not hear from him; and uses words that give the impression that he heard the Ḥadīth from him.<sup>68</sup>

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<sup>65</sup> *Al-Taysīr*, p. 69.

<sup>66</sup> *Tadlīs*: to obscure, to conceal.

<sup>67</sup> *Al-Iyḏāḥ*, p. 155.

<sup>68</sup> *ʿUlūm al-Ḥadīth*, p.73.

**Example:** ‘It has been narrated from ʿAlī Ibn Khashram who said: We were with Sufyān ibn ʿUyaynah<sup>69</sup> who said: “Zuhrī<sup>70</sup> ...” So he was asked: ‘Did you hear the ḥadīth from Zuhrī?’ He became quiet, and then said: ‘Zuhrī...’ He was again asked: ‘Did Zuhrī narrate it to you?’ So he replied: ‘I did not hear it from Zuhrī nor from the one who heard it from Zuhrī. ʿAbdu’l Razzāq narrated to me from Māmar from Zuhrī’.<sup>71</sup>

Zuhrī is among the teachers of Sufyān ibn ʿUyaynah but he did not hear this ḥadīth from him; but he heard it through ʿAbdu’l Razzāq via Māmar from Zuhrī; but when the chain was mentioned, he didn’t mention the intermediaries and hence, his narration is called ‘a disguised chain.’

There are many types of *Tadlīs* of the chain:

1. *Tadlīs al-Qatā*
2. *Tadlīs al-Āṭf*
3. *Tadlīs al-Taswiyah*

and more detail can be found in other books.

**Ruling:** Scholars have criticised *Tadlīs of the chain* and have said it is severely disliked because of the concealment of the state of the omitted narrators.

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<sup>69</sup> Imām Sufyān ibn ʿUyaynah was born in 107 AH in Kūfah and passed away in 198 AH.

<sup>70</sup> Imām Muḥammad ibn Muslim, known as Ibn Shihāb al-Zuhrī al-Madanī [d. 128AH].

<sup>71</sup> *Jāmiy al-Taḥṣīl*, 1/97-8

**Tadlīs of the Shaykh:** This is to mention the shaykh in a manner that he is not recognised – by a name or teknonym or a title that he is not commonly known by, and thus he is not immediately recognised.<sup>72</sup>

**Example:** When Abū Bakr ibn Mujāhid al-Muqrī narrates from his teacher Abū Bakr ibn Abū Dāwūd al-Sijistānī, he says: “Ábdullāh ibn Abū Ábdullāh informed us...”<sup>73</sup>

**Explanation:** Abū Bakr ibn Abū Dāwūd’s name is Ábdullāh but he is not known by this name; he is widely known by his teknonymic.

**Ruling:** Scholars have disliked this type of tadlīs as well, but they view it to be less severe than the Tadlīs of the chain [*Tadlīs al-Isnād*].

Scholars have differed regarding the Ĥadīth of the *Mudallis*, whether it should be accepted or rejected. There are three stances of scholars regarding its acceptability:

1. Ĥanafīs consider it to be the same as that of *Mursal* Ĥadīths<sup>74</sup>
2. It is rejected and it cannot be used as a proof absolutely.
3. It can be accepted and used as a proof when the transmitter explicitly says he heard from the person using the words “he narrated to us” or “I have heard...” etc.<sup>75</sup>

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<sup>72</sup> *Úlūm al-Ĥadīth*, p. 74.

<sup>73</sup> Ibid.

<sup>74</sup> *Qafw al-Athar fi Şafwi Úlūm al-Athar*, p. 72.

<sup>75</sup> *Úlūm al-Ĥadīth*, p. 75.

**Books about Tadlis and Mudallis Narrators:** Imām Dhahabī's *Manzūmah*, Burhānuddīn Abū'l Wafā Ibrāhīm ibn al-Ājamī's *Tabyīn li-Asmā'a al-Mudallisīn* and Ibn Ḥajar al-Āsqalānī's *Tārīf Ahl al-Taqdīs bi-Marātib al-Mawṣūfīna bi't Tadlis*.<sup>76</sup>

## 6. SHĀDH

It is a ḥadīth narrated by a reliable (*thiqah*) or acceptable (*maqbul*) narrator that contradicts the report of a narrator who is greater in memorisation, expertise or number of narrations.<sup>77</sup>

**Example:** Tirmidhī reports from the chain of Sufyān ibn Ūyaynah from Āmr ibn Dīnār from Āwsajah from Ibn Ābbās that a man died in the time of the Messenger of Allāh ﷺ who left behind no inheritors except a slave whom he had freed, so the Messenger of Allāh ﷺ gave him his inheritance.<sup>78</sup>

**Explanation:** It has been narrated by Tirmidhī as above, and Nasā'ī through Ibn Jurayj etc., until the end of the chain. However, Ḥammād ibn Zayd – who is reliable (*thiqah*) – contradicted them both in his narration, for he narrated this ḥadīth from Āmr ibn Dīnār from Āwsajah who said that: “a man died...”<sup>79</sup> Therefore, the ḥadīth of Hammad will be called **Shādh** and its counterpart narration - by Ibn Jurayj and Sufyān [via Ibn Ābbās]- will be called **Mahfūz**.

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<sup>76</sup> *Al-Iyḍāh*, p. 163-164.

<sup>77</sup> *Ibid*, p. 171.

<sup>78</sup> *Al-Jāmiy al-Tirmidhī*, #2106.

<sup>79</sup> *Sunan al-Kubrā* of Nasā'ī, #6410.

**Ruling:** It is weak and cannot be acted upon in rulings but it can be accepted in issues regarding excellences.

## 7. MAHFŪZ

A report which a more reliable narrator (*awthaq*) transmits contrary to the narration of a reliable (*thiqah*) person.<sup>80</sup>

**Example:** An example of this has been mentioned in the *shādh* ḥadīth.

**Ruling:** It is an accepted ḥadīth; it will be acted upon in rulings etc.

**Note:** The Mahfūz ḥadīth is from the category of accepted ḥadīth but it has been mentioned in the weak ḥadīth section as it is the opposite category to *shādh*.

## 8. MUNKAR

A report which a weak narrator transmits contrary to the report of a reliable (*thiqah*) person.<sup>81</sup>

**Example:** Ibn Abū Ḥātim al-Rāzī narrates via the chain of Ḥubayyib ibn Ḥabīb al-Zayyāt from Abū Isḥāq al-Sayyī'iy from Āyẓār ibn Ḥurayth from Ibn Ābbās ؓ. He said: The Messenger of Allāh ﷺ said: **“Whoever establishes prayer [*ṣalāh*], gives alms [*zakāt*], performs pilgrimage [*ḥajj*], fasts [*ṣawm*] and honours his guests – will enter Jannah.”**<sup>82</sup>

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<sup>80</sup> *Al-Taysīr*, p. 118.

<sup>81</sup> *Al-Iyḍāh*, p. 178.

<sup>82</sup> *Kitāb al-Īlal*, #2043.

**Explanation:** Ḥubayyib narrated the above ḥadīth – and he is a weak narrator – elevating it to the Messenger of Allāh ﷺ; whereas other narrators of this report who are reliable have reported the exact same ḥadīth from Abū Isḥāq stopping at Ibn ʿAbbās. Hence, the ḥadīth of Ḥubayyib will be called a *Munkar* report.

**Ruling:** A *Munkar* ḥadīth is extremely weak: from one aspect because the narrator is weak, and also from another aspect, because it opposes what reliable narrators have reported elsewhere. However, it can be acted upon in matters of rewards and excellences.

## 9. MÁRŪF

A report that a reliable narrator transmits contrary to the narration of a weak narrator.<sup>83</sup>

**Example:** An example of it has been mentioned under *Munkar*: the narration of Ḥubayyib is *Munkar* and that which others have reported contradicting him are *Márūf*.

**Ruling:** A *Márūf* report is accepted and will be acted upon in rulings.

**Note:** The *Márūf* ḥadīth is from the category of accepted ḥadīth but it has been mentioned in the weak ḥadīth section as it is the opposite of *Munkar*.

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<sup>83</sup> *Al-Taysīr*, p. 97.

## 10. MUḌṬARIB

A report that one or more narrators have transmitted in different ways; whilst being equal in strength such that it is not possible to grant preponderance to one over another nor is it possible to reconcile between them.<sup>84</sup>

Elsewhere it has been described thus:

**The chain or text which is differed upon  
Is *Muḍṭarib* according to the people of this science**

The *idṭirāb* can either be in the chain or in the text.

**Example of *Idṭirāb* in chain:** Sayyidunā Ālī ؑ narrates from the Messenger of Allāh ﷺ that he said: “**When one of you sneezes then let him say: “Al ḥamdu lillāh ālā kulli ḥāl”**<sup>85</sup> **then it should be said to him: ‘yar-ḥamukAllāh**<sup>86</sup> **then the one who sneezed should reply with the prayer: ‘yahḏikum-Allāh wa yuṣliḥu bālakum**<sup>87</sup>

**Explanation:** The basis of this ḥadīth rests on Muḥammad ibn Ābdu’l Raḥmān ibn Abū Laylā and those who narrated from him are in disagreement. Yaḥyā al-Qaṭṭān, Ālī ibn Mus’hir, Maṣṣūr ibn Abī’l Aswad, Abū Āwānah, Ibn Abī Dhi’yab and others have narrated this ḥadīth with the following chain: from Muḥammad ibn Ābdu’l Raḥmān ibn Abū Laylā from his brother Yīsā, from his father from Ālī ibn Abū Ṭālib ؑ.

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<sup>84</sup> *Al-Iyḏāḥ*, p. 184.

<sup>85</sup> Praise be to Allāh in every state and situation.

<sup>86</sup> May Allāh have mercy upon you.

<sup>87</sup> May Allāh guide you and better your state. [*Ibn Mājah*, #3715].



Shúbah ibn al-Ĥajjāj and Ádiy ibn Ábdu'l Raĥmān Abū al-Haytham narrated this ḥadīth differently and they mentioned it with the following chain: from Muĥammad ibn Ábdu'l Raĥmān ibn Abū Laylā from his brother Ýisā, from his father Ábdu'l Raĥmān ibn Abū Ayyūb al-Anṣārī.

The confusion (*idṭirāb*) occurred in this ḥadīth due to Muĥammad ibn Ábdu'l Raĥmān ibn Abū Laylā, the Judge, for he had a poor memory.<sup>88</sup>

**Example of Idtirab in text:** It is narrated from Anas ؓ that he said: “I prayed behind Abū Bakr, Ūmar, Ūthmān and none of them used to recite ***Bismillāh al-Raĥmān al-Raĥīm*** when they began their *ṣalāh*.”<sup>89</sup>

**Explanation:** A group of narrators transmitted this ḥadīth elevating it to the Messenger of Allāh ﷺ, but they all vehemently disagreed regarding its wording.

- Some said: “they never used to recite ***bismillāh***...”<sup>90</sup>
- Some said: “they never used to recite ***bismillāh*** aloud”<sup>91</sup>
- Some said: “they never used to miss reciting ***bismillah***”<sup>92</sup>
- Some said: “they used to begin recitation with ***al-ĥamdu lillāhi rabbi'l áalamīn***”<sup>93</sup>

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<sup>88</sup> *Al-Īlal al-Wāridah*, 3/276, #403.

<sup>89</sup> Imām Mālik in his *Muwaṭṭa*, #179.

<sup>90</sup> *Musnad Abi Yaālā* 3/350, #4205; *Musnad Anas ibn Mālik*.

<sup>91</sup> *Musnad Imām Aĥmad*, 4/358; #12845; *Musnad Anas ibn Mālik ibn Naḍr*.

<sup>92</sup> *Tanwīr al-Ĥawālik*, #179.

<sup>93</sup> *Sunan Abū Dāwūd*, #782.



- Some said: “they did not begin with **bismillah**”<sup>94</sup>

And several other different narrations.<sup>95</sup>

**Ruling: idtirāb** – whether it be in the chain or text – necessitates weakness but it is possible for us to call the ḥadīth authentic if every single narrator is accurate in their transmission.

The most famous work on this topic is: *Al-Muqtarib fi Bayāni'l Muḍṭarib* by Ibn Ḥajar al-Āsḳalānī.

## 11. MAQLŪB

It is a ḥadīth in which there has been some changes in the text or in the chain; the change could be a word or sentence or switching the latter part for the former or vice versa, or anything else like this.<sup>96</sup>

**Maqlūb is of two types:**

**switching a narrator for another is one type**

**switching the chain of a text for another's is another.**

The switching (*qalb*) is of two types:

1. switching in the text
2. switching in the chain

**Example of Qalb in the Text:** Ṭabarānī reports from Abū Hurayrah that he said: “The Messenger of Allāh said: ‘**When I**

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<sup>94</sup> *Musnad Imām Aḥmad*, 7/343; #20582, Ḥadīth Ābdullāh ibn Mughaffal al-Muzanī.

<sup>95</sup> *Naṣb al-Rāyah*, 1/402-440.

<sup>96</sup> *Ẓafaru'l Amānī*, p. 409.

*command you to do something then do it, and when I forbid you from something then abstain from it as much as you can.*<sup>97</sup>

**Explanation:** the text of the above ḥadīth has been switched because Imām Bukhārī and Imām Muslim have narrated it with the following wording: *“That which I forbid you from, abstain from it; and that which I command you to do then perform it as far as you can.”*<sup>98</sup>

**Example of Qalb in the chain:** Al-Ĥākīm reports from Yáqūb ibn Abī Salamah from his father from Abū Hurayrah ؓ, who said: “The Messenger of Allāh ﷺ said: *‘The ablution (wudū) of a person who does not recite the name of Allāh before the ablution is not valid.’*<sup>99</sup>

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<sup>97</sup> *Al-Mújam al-Awsaṭ*, 2/117, #2715.

<sup>98</sup> Bukhārī in his *Ṣaḥīḥ*, #7288; via Mālik from Abu’z Zinād from Al-Aáraj from Abū Hurayrah from the Prophet ﷺ that he said: “Do not insist on that which I do not speak about; because those before you perished because of their excessive questioning and contradicting their Prophets; when I forbid you from something, then abstain from it; and if I command you to do something, try to do as much as you can”.

Muslim in his *Ṣaḥīḥ*, #6113; “On Respecting the Prophet ﷺ”. Via Yūnus from Ibn Shihāb (who said: ) Abū Salamah ibn Ábdu’l Rāḥmān and Sa’yid ibn al-Musayyib informed me, and they both said: Abū Hurayrah would narrate a ḥadīth that he heard from RasūlAllāh ﷺ that he said: “Whatever I forbid you from, abstain from it; and that which I command you to do, try to do as best as possible; for those who came before you perished because of their excessive questioning and contradicting their Prophets”.

<sup>99</sup> *Al-Mustadrak*, 1/218, #518.

**Explanation:** There has been a mix-up by Al-Ĥākīm because the narrator of the Ĥadīth is Yáqūb ibn Salamah al-Laythī and not Yáqūb ibn Abī Salmah al-Mājīshūn as was confused by Al-Ĥākīm.

**Ruling:** the *Maqlūb* Ĥadīth is weak and is not acted upon except in issues relating to virtues and reward.

The mix-up (*qalb*) in the Ĥadīth sometimes occurs by accident, due to confusion or by forgetfulness—all of which indicates towards a lack of accuracy on the part of the reporter, which is a reason for the weakness in the narration.

Sometimes the mix-up happens deliberately to appear unique (*ighrāb*) or to test people. If it is done to appear unique, then this is not permissible, and some have classed it as ‘theft’. If it is to test people then it is permissible on the condition that he doesn’t always do it but stops as soon as the need to test ends; he must also explicate the narration with its actual chain before the gathering ends.

The most famous work on this topic is: Khatib al-Baghdadi’s *Rāfiy al-Irtiyāb fi’l Maqlūb min al-Asmā’a wa’l-Alqāb*.

## 12. MUDRAJ

This is a Ĥadīth that contains some additional remarks inserted by one of the narrators that are not part of the original text, added to it due to the mistaken assumption that it was a part of it.<sup>100</sup>

Elsewhere it has been said:

**The *Mudraj*in Ĥadīth are those in which  
Some words of the narrators are included**

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<sup>100</sup> *Al-Mukhtaṣar*, p. 230; *Al-Iyḍāh*, p.216.

**Idrāj** can be of two types:

**Idraj in the Text:** This is to mention something which is not from the ḥadīth, but including it in the text.<sup>101</sup> It sometimes occurs in the beginning of the text, or in the middle or towards the end, which is most common.

**Example:** The ḥadīth of Ibn Ūmar ؓ: that the Messenger of Allāh ﷺ said whilst he was on the pulpit talking about charity and modesty discussing an issue: **“The upper hand is better than the lower hand; the higher hand is the giver and the lower one is the mendicant.”**<sup>102</sup>

**Explanation:** the part “the upper hand is the giver and the lower is the mendicant” is *mudraj* and they are the words of Ibn Ūmar, while explaining the ḥadīth. Proof of this is found in a narration in which he has said: “I consider the upper hand to be the giver and the lower hand to be the mendicant.”<sup>103</sup>

**Idraj in the Chain** – It is a change in the order of the chain<sup>104</sup> because the narrator has two different texts with two different chains so he narrates both texts using one of the chains. This can

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<sup>101</sup> *Ūlūm al-Ḥadīth*, p.95; Category 20: Mudraj.

<sup>102</sup> *Ṣaḥīḥ Bukhārī*, #1429; via ʿAbdullāh ibn Maslamah from Mālik from Nāfiy from ʿAbdullāh ibn Ūmar ؓ that RasūlAllāh ﷺ said and he was on the pulpit discussing a matter related to charity and abstemiousness and begging: “The upper hand is better than the lower hand; for the upper hand is the giving hand and the lower hand is that which beseeches, that which asks”.

<sup>103</sup> *Al Īyḍāḥ*, p. 216.

<sup>104</sup> *Nuz’hatu’n Naẓar*, p.93.

occur in many ways, which are mentioned in the books of the eminent ḥadīth scholars, so refer to them for more detail.<sup>105</sup>

**Example:**<sup>106</sup> A report narrated via the chain of Mālik from Zuhri from Anas that the Messenger of Allāh said: **“Do not hate one another; do not be jealous of one another; do not turn your backs on one another; do not rival one another.”**

The part **“do not rival one another”** has been added from another ḥadīth that has been reported with a different chain from Abū al-Zinād from Al-Aáraj from Abū Hurayrah.<sup>107</sup>

**Ruling:** it is forbidden, by consensus of the scholars, except that which is used to explain something obscure.

**Books on Mudraj reports:** Khaṭīb al-Baghdādī’s *Al-Faṣl li’l-Waṣl wa’l Mudraj fi’n Naql*, Ibn Ḥajar al-Ásqalānī’s *Taqrīb al-Manhaj bi-Tartīb al-Mudraj*, Suyūṭī’s *Al-Madraj ilā Mārifah al-Mudraj* and Ábdu’l Ázīz al-Ghumāri’s *Tas-hīl al-Madraj ilā al-Mudraj*.<sup>108</sup>

### 13. MUSAĤĤAF & 14. MUĤARRAF

It is a ḥadīth in which there is a change in one or several letters (in a word) though, the orthography of the word is not altered. If

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<sup>105</sup> *Tadrīb al-Rāwī*, p. 235.

<sup>106</sup> *Al Īyḍāh*, p.219.

<sup>107</sup> Ḥadīth of Anas ﷺ reported by Imām Mālik in *Muwaṭṭa*, #1684, via Ibn Shihāb from Anas ibn Mālik that RasūlAllāh ﷺ said: **“Do not hate each other, do not be jealous of one another, do not turn your backs on one one other and be brothers in the path of Allāh”**.

<sup>108</sup> *Al Īyḍāh*, p.222.

the change is because of the transposition of dots then it is called *Muṣaḥḥaf* and if it is in the diacritics of the letters then it is called *Muḥarraḥ*.<sup>109</sup>

### TAṢ-ḤĪF & TAḤRĪF

*Taṣ-ḥĪf* and *TaḥrĪf* in ḥadīth can be of two types: *Taṣ-ḥĪf in Meaning* and *Taṣ-ḥĪf in Form*; there are other sub-categorisations as well which you can find in lengthier works on the subject.

***Taṣ-ḥĪf in meaning*** – For example, Dāraquṭnī reports from Abū Mūsā ibn Muthannā al-Ānazi that he said one day: “We are a noble tribe for we are from Ānazah. The Messenger of Allāh ﷺ prayed towards us,”<sup>110</sup> intending that which is affirmed from authentic ḥadīth: “The Messenger of Allāh ﷺ prayed whilst an ānazah was affixed in front of him.”<sup>111</sup>

**Explanation:** An *ānazah* is a metal capped pike<sup>112</sup> (smaller than a spear) which was affixed in front of him ﷺ; but the narrator

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<sup>109</sup> *Nuz’hat al-Nazar*, p. 96.

<sup>110</sup> *Al-Jāmiy li Akhlāq al-Rāwī wa Aādāb al-Sāmiy*, 2/219, #634.

<sup>111</sup> *Ṣaḥīḥ al-Bukhārī*, #376 ; narrated via Ūmar ibn Abī Zā’idah from Āwn ibn Abī Juḥayfah from his father, that he said: “I saw RasūlAllāh ﷺ in a tent made of dyed red leather and I saw Bilāl carrying the water from the ablution of RasūlAllāh ﷺ; and I saw people jostling each other to partake from that remaining water; whoever got a few drops would wipe it on their faces; and if one did not get the water, they would wipe the moisture from another’s hand (those who got a few drops). Thereafter, I saw Bilal carrying a staff (or a spear) and affix it in the ground. The Prophet ﷺ came out wearing a red garment, and his lower garment was until mid-shin. He prayed two cycles (rak-āh) in front of the staff (or spear); and I saw people and animals passing the other side of the staff”.

<sup>112</sup> Half the size of a spear and has a spike or sharp edge similar to a spear. [See *Ūmdah al-Qārī*, 4/148, #376].

thought that the Messenger of Allāh ﷺ prayed for his tribe, and this is a very strange *taṣ-ḥīf*, and Allāh knows best.<sup>113</sup>

***Taṣ-ḥīf in words*** – The ḥadīth of Abū Ayyūb al-Anṣārī ؓ: **“Whoever fasts in Ramadan and follows it with six [sittan] from Shawwal then it is like fasting forever (i.e. the entire year).”**<sup>114</sup>

**Explanation:** Abū Bakr al-Sulī changed it for he said *shayy’an* in place of *sittan*;<sup>115</sup> many examples can be found in the books of scholars.<sup>116</sup>

**Ruling:** It is not permissible to commit any sort of *taṣ-ḥīf* deliberately, especially in the text of the ḥadīth for the understanding of the ḥadīth, the establishment of rulings and their knowledge are all based on the text. If a narrator commits *taṣ-ḥīf* accidentally, then this does not affect his accuracy except when it occurs often in his narrations.

**Books on Taṣ-ḥīf:** Al Dāraqūṭnī’s *Taṣ-ḥīf*, Ḥamd ibn Muḥammad al-Khaṭṭābī’s *Iṣlāḥ Ghalat al-Muḥaddithīn* and Abū Aḥmad al-Askarī’s *Taṣ-ḥīfāt al-Muḥaddithīn*.<sup>117</sup>

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<sup>113</sup> *Irshād al-Ṭullāb*, p. 188.

<sup>114</sup> *Ṣaḥīḥ Muslim*, #2758. Imām Muslim reports via Saād ibn Saʿīd ibn Qays from Ūmar ibn Thābit ibn al-Ḥārith al-Khazrajī from Abū Ayyūb al-Anṣārī that he narrated that RasūlAllāh said: **“Whoever fasts in Ramaḍān and follows it with six from Shawwāl then it is like fasting for the whole year”**.

<sup>115</sup> The *sīn* without dots is transposed as *shīn* with dots; and the dots of *tā* are moved below and read as *yā*.

<sup>116</sup> *Irshād al-Ṭullāb*, p. 188.

<sup>117</sup> *Al Īyḍāḥ*, p. 283-284.



## 15. MUÁLLAL

**Muállal** is a ḥadīth in which there is an obscure subtle defect which harms its authenticity, whilst it apparently seems free from any defects as it meets all the conditions of authenticity.<sup>118</sup> Elsewhere, it has been said:

**That which has a defect, obscure or hidden  
Is Muállal, but for the masters, it is recognizable**

Muállal ḥadīth are of three types:

- Subtle defect in the chain [*Muállal al-Sanad*]
- Subtle defect in the text [*Muállal al-Matn*]
- Subtle defects in both the chain and text [*Muállal al-Sanad wa'l Matn*].

**Example:** The ḥadīth of Abū Hurayrah رضي الله عنه in which the Messenger of Allāh ﷺ said: ***“When one of you wakes up from his sleep then he should wash his hands three times before he puts them into the vessel [of water] for he knows not where his hands have spent the night; then he should scoop some water with his right hand onto his left hand then wash his posterior.”***<sup>119</sup>

**Explanation:** Ibn Abī Ḥātim reported the above ḥadīth from his father from Ḥafṣ ibn Ḍabdullāh al-Nisābūrī from Ibrāhīm ibn Ṭahmān from Hishām ibn Ḥassān ibn Muḥammad ibn Sīrīn from Abū Hurayrah and Ibn Abī Ḥātim said: It is more

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<sup>118</sup> Ibid., p. 189.

<sup>119</sup> *Īlal Ibn Abī Ḥātim*, #170.

apt/suitable that the words ‘*then let him scoop some water...*’ until the end of the ḥadīth are from Ibrāhīm ibn Ṭahmān for he used to join his own words with the ḥadīth such that the listener could not differentiate between the two.”<sup>120</sup>

**Ruling:** A *Muállal* ḥadīth is weak but it can be acted upon in issues regarding virtues and reward.

**Books on Muállal reports:** *Al-Ílal wa Márifah al-Rijāl* by Imām Aḥmad ibn Ḥanbal, *Al-Ílal al-Kabīr* by Tirmidhī, *Al Ílal* by Áli al-Madīnī, *Ílal al-Ḥadīth* by Ibn Abī Ḥātim al-Rāzī, *Al-Ílal al-Wāridah fi’l AḤādīth al-Nabawīyyah* by Al Dāraquṭnī.<sup>121</sup>

## 18. MATRŪK

It is a ḥadīth that has been narrated by someone accused of lying and the ḥadīth is only known through his chain and it also opposes a well-known maxim.<sup>122</sup>

Elsewhere, it has been said:

**A *Matrūk* narration is that which one man narrates alone  
Everyone agrees on his being weak; hence, it is as if it is rejected.**

**Example:** The hadith: The Messenger of Allāh ﷺ used to pray *qunūt* in the morning prayer [*fajr*] and he used to [start] saying the takbīr in the dawn prayer on the day of Árafah and he would

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<sup>120</sup> *Al Íydāh*, p. 193.

<sup>121</sup> *Al Íydāh*, p. 196.

<sup>122</sup> *Nuz’hat al-Nazar*, p.91.

stop saying it in the evening prayer [áṣr] on the final day of *Tashrīq*.<sup>123</sup>

**Explanation:** Ámr ibn Shimr al-Júfī al-Kūfī al-Shīyī narrates this from Jābir from Abū Ṭufayl from Áli and Ámmār. Imām Bukhari has said about Ámr ibn Shimr: “His ḥadīths are rejected” and Nasā’ī, Dāraquṭnī and others have said: “His ḥadīths are forsaken.” Al-Jawzaqānī has said: “He was a deviant liar” while Ibn Ḥibbān has said: “He was a Rāfidī who cursed the companions and narrated fabrications and falsely attributed to reliable people.”<sup>124</sup>

**Ruling:** it is weak and it cannot be acted upon in rulings.

## 19. MAWḌŪŪ

It is a made up hadith, a fabrication that is (falsely) attributed to the Messenger of Allāh ﷺ; it is an utter falsehood and a lie.<sup>125</sup>

Elsewhere, it has been said:

**And the fictitious, the fabricated, the falsehood  
Attributed to the Prophet ﷺ, then that is *Mawḍūú***

A *Mawḍūú* narration is only called a ḥadīth so that it can be referred to in a ruling; the ruling on it is only on the balance of probability

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<sup>123</sup> *Mīzān al-Iyṭidāl*, #6384.

<sup>124</sup> *Mīzān al-Iyṭidāl*.

<sup>125</sup> *Al Īyḍāh*, p. 88.

(*ẓann al-ghālib*), not certitude and definiteness (*qatā*) because it is quite probable that a very big liar can sometimes tell the truth.

**Example:** It is narrated that ʿAbd al-ʿĀzīz ibn al-Ḥārith al-Tamīmī was asked regarding the Victory of Makkah, whether it was peaceful or violent; he said ‘violent’ - which is contrary to the truth - so when this was not accepted from him, he presented a chain from Zuhri saying: ‘The companions disagreed whether the victory of Makkah was violent or not; so they asked the Prophet ﷺ, who said ‘It was violent.’<sup>126</sup>

**Explanation:** The fabricator and liar ʿAbdu’l ʿĀzīz ibn al-Ḥārith al-Tamīmī reported this ḥadīth and he himself admitted that he fabricated this ḥadīth.

**Ruling on fabricating ḥadīth:** A fabricated ḥadīth is a lie attributed to the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ has said ‘whoever deliberately attributes a lie to me then let him prepare his seat in the Hell-fire.’<sup>127</sup> If it is done on purpose then it is forbidden [*ḥarām*] but if it is done for the purpose of conspiring against Islam and to cause confusion within it then it is disbelief [*kufr*], by consensus.

**Ruling regarding the fabricated ḥadīth:** There is consensus among scholars that the worst among all weak narrations is the fabricated one. It is from the rejected ḥadīth, which is not accepted by consensus. Scholars have all agreed on the

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<sup>126</sup> *Tārīkh Baghdād*, 8/436, #5631.

<sup>127</sup> *Bukhārī*, #110.

impermissibility of narrating fabrications whilst being aware that it is fabricated; it is impermissible to narrate anything – whether for rulings, stories, encouragement, deterrent etc. – except by qualifying it as a fabrication.<sup>128</sup>

Also know, that a ḥadīth being classed fabricated by a ḥadīth scholar does not necessitate that it is deemed fabricated by all of them.

**Note:** Some scholars and authors were known to be very strict in their parameters for identifying fabricated ḥadīth like Ibn al-Jawzī, Imām Dhahabī, Shawkānī and others. Therefore, we cannot readily accept their statements regarding a ḥadīth being fabricated; but rather, we will also refer to the statements of other scholars like Imām Suyūṭī and others in this matter.<sup>129</sup>

**Books on Mawḍūʿ Narrations:** Al-Jawzqānī's *Al-Mawḍūʿāt mina'l Aḥādīth al-Marfūʿāt*; Ibn al-Jawzī's *Al-Mawḍūʿāt*; Imām Suyūṭī's *Al-La'ālī al-Maṣnūʿah fi'l Aḥādīth al-Mawḍūʿah*, *Dhayl al-La'ālī* and *Al-Tāqqubāt ʿalā Al-Mawḍūʿāt* (aka *Al-Nukat al-Badī'āāt*); Ibn ʿArrāq al-Kanānī's *Tanzīh al-Sharīʿah al-Marfūʿah ʿani'l Aḥādīth al-Shanīʿah al-Mawḍūʿah*; ʿAlī al-Qārī's *Al-Mawḍūʿāt al-Kubrā* and *Al-Mawḍūʿāt al-Ṣuḡhrā*; Ṭāhir Fatnī's *Tadhkirah al-Mawḍūʿāt*.<sup>130</sup>



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<sup>128</sup> *Zafaru'l Amānī*, p. 428.

<sup>129</sup> *Zafaru'l Amānī*, p. 427.

<sup>130</sup> *Al ʿĪyḍāh*, p. 213.

## THE SECOND CATEGORISATION OF SOLITARY REPORTS

The solitary report according to where the chain terminates is divided into three categories:

1. *Marfūú*,
2. *Mawqūf* and
3. *Maqtūú*.

### MARFŪÚ

That speech, action or tacit approval which is attributed to the Messenger of Allāh ﷺ or one of his attributes; whether the chain is continuous or not.<sup>131</sup>

Elsewhere it has been stated:

**That which is attributed to the Prophet ﷺ is *Marfūú***

**And that attributed to the Follower (tābiyī) is *Maqtūú***

**Example:** All the examples which have been mentioned previously including *Ṣaḥīḥ*, *Ḥasan* and *Ḍaʿīf* can be Marfūú; some other examples will be mentioned shortly.

Imām Ahmad writes in his *Musnad*: ‘Yunus and Abū Salmah al-Khuzāyī narrated to us: they both said: Layth narrated to us from Yazīd – ibn al-Hādi – from Āmr ibn Shuáyb from his father from his grandfather, that he heard the Messenger of Allāh ﷺ say:

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<sup>131</sup> *Al Iyḏāh*, p. 115.

**“Shall I not inform you of the most beloved to me and the closest to me on the day of Judgment?”** Everyone remained silent so he repeated it two or three times, and they replied: “Yes, O Messenger of Allāh,” to which he replied: **“The best of you in character.”**<sup>132</sup>

**Explanation:** The statement **“Shall I not inform you...”** is attributed to the Messenger of Allāh ﷺ and hence it is **Marfūú**.

## MAWQŪF

That speech, action or tacit approval which is attributed to the Companions; whether the chain is continuous or not.<sup>133</sup>

Elsewhere it has been stated:

**That which is attributed to the Companions  
Whether speech or action is called *Mawqūf***

**Example:** A narrator has said: Sayyidunā Ālī said: ‘Speak to people with things they know, would you want them to deny Allāh and his Messenger?’<sup>134</sup>

**Explanation:** The above statement is attributed to Sayyidunā Ālī al-Murtaḍā so the narration is *Mawqūf* (stops) at a Companion.

Some books containing *Mawqūf* narrations: Ibn Abī Shaybah’s *Al Muṣannaḡ*, Ābd al-Razzāq al-Ṣanaānī’s *Al-Muṣannaḡ*, Imām Mālik’s *Al-Muwaṭṭa*, Ibn Jarīr al-Ṭabarī’s *Tafsīr al-Ṭabarī*, Ibn

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<sup>132</sup> *Musnad Imām Aḡmad*, 2/610, #6747. *Musnad Ābdullāh ibn Āmr ibn al Āāṣ*.

<sup>133</sup> *Al Īyḍāḡ*, p.120.

<sup>134</sup> Bukhārī in his *Ṣaḡīḡ*, *Kitāb al-Īlm*, p. 27.

Abī Ĥātīm al-Rāzī's *Al-Tafsir*, Abū Bakr al-Nīsābūrī's *Al-Tafsir*, Abū Nuáym al-Aṣḥabānī's *Ṭabaqāt al-Aṣfiyā'a* and Ibn Abī al-Dunyā's *Al-Ajzā'a al-Ĥadīthiyyah*.

## MAQTŪÚ

That speech or action which is attributed to a Follower (*tābiyī*) or someone after them, whether it is continuous or not.<sup>135</sup>

Elsewhere it has been stated:

**That which is attributed to the Prophet ﷺ is *Marfūú***

**And that attributed to the Follower (*tābiyī*) is *Maqtūú***

**Example:** Ibn Abī al-Dunyā said: Ālī ibn al-Jaád narrated to us: Qays ibn al-Rabiý informed him from Rabiý ibn al-Mundhir from his father from Rabiý ibn Khuthaym regarding the verse **“Whoever fears Allāh, then He will make for them a way out.”**<sup>136</sup> – that *makhraj* means a way out from everything which constrains a person.<sup>137</sup>

**Explanation:** Rabiý ibn Khuthaym Abū Zayd al-Kūfi is a reliable *tābiyī*, and the explanation of the verse is attributed to him; hence it is *Maqtūú*.<sup>138</sup>

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<sup>135</sup> *Al Īyḍāh*, p. 121-122.

<sup>136</sup> *Sūrah Al-Ṭalāq*, v2.

<sup>137</sup> *Al Faraj Baád al-Shiddah*, p. 13, #4.

<sup>138</sup> *Al Īyḍāh*, p. 123.



The books which contain *Maqtūú* narrations are the same as the ones which contain *Mawqūf* narrations.

**The ruling regarding the three categories:** *Marfūú*, *Mawqūf* and *Maqtūú* can all be either authentic, fair or weak [*Ṣahīh*, *Ḥasan* or *Ḍayīf*] according to the conditions. Each of them could be authentic, or fair or weak so the ruling regarding them depends on their authenticity. However, if they oppose one another then preference will be given to the *Marfūú* narrations.<sup>139</sup>



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<sup>139</sup> *Al Īyḏāh*, p. 115, 127.

## THE THIRD CATEGORISATION OF SOLITARY REPORTS

A solitary report with respect to the number of its chains is of three types:

1. *Mash'hūr* – famous
2. *Ázīz* – cherished
3. *Fard* or *Gharīb* – unfamiliar

### MASH'HŪR

That report which has three or more narrators in each level of the chain but has not reached the level of a mass-transmitted report.<sup>140</sup>

Elsewhere it has been said:

***Mash'hūr*** is that which has been reported by three or more

**Example:** The Messenger of Allāh ﷺ said – ‘Allāh is kind and loves gentleness; He grants reward for being gentle which he does not grant for harshness.’<sup>141</sup>

**Explanation:** Many companions have narrated this ḥadīth and from them, a group of tabiyin ﷺ.<sup>142</sup>

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<sup>140</sup> *Al Īyḍāh*, p. 233.

<sup>141</sup> Abū Dāwūd in his *Sunan*, #4807; via Ḥammād from Yūnus and Ḥumayd from Ḥasan from Ábdullāh ibn al-Mughaffal.

<sup>142</sup> *Al Īyḍāh*, p. 233.

## ÁZĪZ

That report which [at least] two narrators have narrated in some chains.<sup>143</sup>

Elsewhere it has been said:

**Ázīz** is that which has been reported by two or three

**Example:** the Messenger of Allāh ﷺ said – *‘None amongst you has truly believed until I have become more beloved to him than his own father, his son and all of mankind.’*<sup>144</sup>

**Explanation:** Anas ibn Mālik and Abū Hurayrah<sup>145</sup> narrated this ḥadīth; and from them a number of *tābiyīs*. May Allāh táalā be well pleased with all of them.

## G HARĪB

That report which only one narrator has singularly reported.<sup>146</sup>

Elsewhere it has been said:

And say: **Gharīb** is that which only one narrator has reported

**Example:** The ḥadīth *‘Actions are only according to intentions’*<sup>147</sup>

**Explanation:** Sayyidunā Ūmar ibn al-Khaṭṭāb ﷺ singularly reports this ḥadīth and on each level of the chain, there is only one

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<sup>143</sup> *Al Īyḍāh*, p. 238.

<sup>144</sup> *Bukhārī*, #15; via Shúbah from Qatādah from Anas ﷺ.

<sup>145</sup> *Bukhārī*, #14; via Abi’z Zinād from al-A’araj from Abū Hurayrah ﷺ.

<sup>146</sup> *Al Īyḍāh*, p. 240.

<sup>147</sup> *Bukhārī*, #1.

narrator until Yaḥyā ibn Saʿyid ibn Qays ibn Āmr al-Anṣārī al-Madanī [d. 143 AH].

The *Fard* ḥadīth (or the *Gharīb*) is further divided into two categories:

- 1) *Fard Muṭṭlaq* – absolutely singular
- 2) *Fard Nisbī* – relatively singular

***Books containing Fard and Gharīb narrations:*** *Musnad* of Abu Bakr al-Bazzār, Ṭabarānī’s *Al-Mujam al-Awsaṭ* and Dāraquṭnī’s *Kitāb al-Ifrād*.<sup>148</sup>

***The ruling regarding the three categories:*** Mash’hūr, Āzīz and Gharīb can all be either authentic, fair or weak according to the conditions of each. Each of them could be authentic, or fair or weak so the ruling regarding them depends on their authenticity.<sup>149</sup>



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<sup>148</sup> *Al Īyḍāh*, p. 244.

<sup>149</sup> *Ibid*, p.243.

## THE FOURTH CATEGORISATION OF SOLITARY REPORTS

The solitary report, with respect to whether the narrators are dropped from the chain or not, is of seven types:

1. *Muttaşil*
2. *Musnad*
3. *Munqaţiy*
4. *Muállaq*
5. *Múđal*
6. *Mursal*
7. *Mudallas*

Most of the above types have been mentioned and explained with the exception of *Muttaşil* and *Musnad*, which will be explained below.

### MUTTAŞIL

It is that report in which the chain is continuous whether it be attributed to the Prophet ﷺ or to a Companion.<sup>150</sup>

Elsewhere, it has been said:

**A report, heard by all the narrators successively and is continuous in its chain to the Messenger ﷺ, is called *Muttaşil*.**

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<sup>150</sup> *Al Mukhtaşar*, p. 210.

**Example:** All of the examples given for authentic and fair narrations can be used as examples for a continuous narration to the Messenger of Allāh ﷺ.

**Another Example:** Mālik reports from Nāfiy: Ibn Umar ﷺ used to adorn his daughters and slave-girls with gold but did not take out *Zakāt* on their jewellery.<sup>151</sup>

**Explanation:** No narrator has been dropped from the chain and each narrator heard directly from his shaykh.

## MUSNAD

It is that report whose chain is continuous and attributed to the Messenger of Allāh ﷺ.<sup>152</sup>

Elsewhere it has been said: It is the continuous Marfū' narration'.<sup>153</sup> And in another place it is said:

***Musnad* is that whose chain is continuous through its narrators until Muṣṭafā ﷺ, and is not broken**

**Example:** Imām Muslim narrates in his *Ṣaḥīḥ*: Yaḥyā ibn Ayyūb narrated to us that: Ibn Úlayyah said: Sulaymān al-Taymiy informed us that: Anas Ibn Mālik narrated to us: the Messenger of Allāh ﷺ used to say: ***'O Allāh – indeed I seek your refuge from weakness, lethargy, cowardice, senility and miserliness; I seek***

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<sup>151</sup> *Al Muwaṭṭa*, #585.

<sup>152</sup> *Al Mukhtaṣar*, p. 209-210.

<sup>153</sup> *Al Īyḍāḥ*, p. 116.

*your refuge from the punishment in the grave, and from the tribulations of life and death.*<sup>154</sup>

**Explanation:** The chain in the aforementioned ḥadīth, from the beginning to the end, is continuous; and the end of the chain is at the Messenger of Allāh ﷺ, hence it is attributed to him.<sup>155</sup>

**The ruling regarding *Muttaṣil* and *Musnad* Narrations:**

*Muttaṣil* and *Musnad* can both be either authentic, fair or weak. Sometimes it will be authentic, sometimes it will be fair and sometimes it will be weak according to its conditions; its ruling depends on its authenticity like *Mash'hūr*, *Āzīz* and *Gharīb*.



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<sup>154</sup> *Ṣaḥīḥ Muslim*, #6873.

<sup>155</sup> *Al Īyḍāḥ*, p. 118.

## THE FIFTH CATEGORISATION OF SOLITARY REPORTS

A solitary report with respect to the wording used to narrate it is of two types:

1. *Muán-án* (and *Muannan*)
2. *Musalsal*

### MUÁN-ÁN

This is a report whose chain is reported by the narrator with the word ‘*án*’ (from) without specifying whether the person narrated it (*taḥdīth*) or informed him (*ikhbār*) or he heard it from him (*samāá*); and a *Muannan* report is when the narrator reports in the words ‘X has narrated to us that Y has said...’<sup>156</sup>

Elsewhere it has been said:

**Muán-án is like: from (*án*) Sayid from (*án*) Karum**

There are many examples of this category in the books of Ḥādīth which cannot be enumerated.

**Example:** From Usamāh ibn Zayd, from Ūthmān ibn Ūrwah, from Ūrwah, from Áayishah who said: the Messenger of Allāh ﷺ said: “**Indeed Allāh and His angels send peace on the right-hand of the rows** (*ṣufūf*).”<sup>157</sup>

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<sup>156</sup> *Al Īyḍāh*, p. 257.

<sup>157</sup> *Sunan Ibn Mājah*, #1005.





**Ruling on Both Kinds:** *Muán-án* and *Muannan* are both the same and there is no difference despite the negligible difference in letters.<sup>158</sup>

## MUSALSAL

It is that report in which successive narrators, one after the other, report in the same way or same state (of narration) as the previous narrators or the narration. *Tasalsul* (successively imitating) is from the attributes of the narrators in the chain, not in the text per se.<sup>159</sup>

Elsewhere, it has been said:

***Musalsal* is that which comes with a description  
like the saying: "I swear! the young man informed me"**

**Similarly is: "He narrated to me whilst standing"  
Or "after he told me, he was smiling"**

The *Musalsal* narration is of three categories:

1. *Musalsal bil-Fiyl*
2. *Musalsal bil-Qawl*
3. *Musalsal bil-Fiyl wa'l Qawl*

**Example:** From Abū Hurayrah ؓ who said: "Abu'l Qāsim ؓ (i.e. the Messenger of Allāh) intertwined his hands with mine and

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<sup>158</sup> *Al Īyādāh*, p. 258.

<sup>159</sup> *Ibid*, p. 259.

said: “*Allāh made the earth on a Saturday, the mountains on a Sunday, the trees on a Monday, a calamity on Tuesday, light on the Wednesday, the mammals on a Thursday and Ādam on a Friday.*”<sup>160</sup>

**Explanation:** This report is *Musalsal* by the actions of the narrators as each narrator intertwined their hands with the one to whom they were narrating to.<sup>161</sup>

**Ruling:** The *Musalsal* Ḥadīth will sometimes be authentic, sometimes fair and sometimes weak according to its conditions; therefore, the ruling of the *musalsal* will depend on its grade.

**Famous works on Musalsal reports:** Imām Dhahabī’s *Al-Adhb al-Salsal fi’l Ḥadīth al-Musalsal*; Ibn Ṭaylasān’s *Al-Jawāhir al-Mufaṣṣalāt fi’l Aḥadīth al-Musalsalāt*; Imām Suyūṭī’s *Jiyād al-Musalsalāt* and *Al-Musalsalāt al-Kubrā*; Muḥammad Ābd al-Bāqī al-Ayyūbī’s *Al-Manāhil al-Salsalah fi’l Ḥadīth al-Musalsalāt*; Shāh Waliyullāh’s *Al-Faḍl al-Mubīn min Ḥadīth al-Nabiyy al-Amīn*.<sup>162</sup>

## Shared Rulings Between the Categories

The following categories of Ḥadīth can all be either authentic, fair or weak and they are:

### 1. *Muttaṣil*

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<sup>160</sup> *Márifatu Úlūm al-Ḥadīth*, p.33-34. *Ṣaḥīḥ Muslim*, #7054.

<sup>161</sup> *Al Īyḍāh*, p. 260.

<sup>162</sup> *Ibid*, p. 262-263.

2. *Marfūú*
3. *Musnad*
4. *Mawqūf*
5. *Maqtūú*

Each of the above categories will sometimes be authentic, sometimes fair and sometimes weak according to their conditions and therefore, the ruling on them will depend on their level of authenticity.

There is also a relation between the aforementioned types; between *Musnad* and *Muttaşil*; there is a relation of general and specific (úmūm-khuşūş). Thus, every *Musnad* is *Muttaşil*, but not every *Muttaşil* is *Musnad*.

The same relation exists between *Marfūú* and *Musnad*; thus, every *Musnad* is *Marfūú*, but not every *Marfūú* is *Musnad*.

So also is the relation between *Muttaşil* and *Marfūú*; and there is a relation of general and specific here as well. Some *Muttaşil* are *Marfūú* and some *Marfūú* are *Muttaşil*.

## **WORDINGS BY WHICH A NARRATOR REPORTS ĤADĪTH**

The wording by which a narrator reports Ĥadīth is of various commonly-known levels according to the Ĥadīth scholars, and they are according to the following order.

1. 'I have heard' and 'X narrated to me' [*samiýtu* and *ĥaddathanī*]
2. 'X informed me' and 'I read out in his presence' [*akhbaranī* & *qara'atu alayhi*]
3. 'X read out to Y and I heard him' [*qurī'a alayhi wa ana asmaú*]
4. 'X told me' [*anba'niy*]
5. 'It has reached me' [*nāwalanī*]
6. 'He verbally gave me (permission)' [*shāfahanī*]
7. 'He wrote to me (granting permission)' [*kataba ilayya*]
8. 'from X' [*án*] and other similar forms which have the possibility of hearing & permission and also of not hearing; other similar forms are 'he said' or 'he mentioned' or 'he narrated'.<sup>163</sup>




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<sup>163</sup> *Nuz'hatu'n Naẓar*, p.123-124.

## THE SECOND SECTION On Books Of Ĥadīth

The books of Ĥadīth are broadly divided into two categories based on various criteria.

### FIRST CATEGORISATION

The books of Ĥadīth with respect to their compilation, composition and arrangement of ĥadīth are of **fifteen** types:

1. *Ṣaḥīḥ*
2. *Jāmiy*
3. *Sunan*
4. *Musnad*
5. *Mújam*
6. *Juz'*
7. *Mufrad*
8. *Gharībah*
9. *Mustadrak*
10. *Mustakhraj*
11. *Risālah*
12. *Arbayīn*
13. *Amāli*

14. *Aṭrāf*

15. *Marāsīl* (pl of *Mursal*)

***Al-Ṣaḥīḥ*** – that compilation in which the author determined to gather only authentic narrations like the *Muwaṭṭa* of Imām Mālik or the *Ṣaḥīḥ* of Imām Bukhari and *Ṣaḥīḥ* of Imām Muslim.

***Al-Jāmiy*** – that compilation in which narrations on the following eight topics are collected:

1. *Tafsīr*
2. *Āqāyid*
3. *Adab*
4. *Aḥkām*
5. *Manāqib*
6. *Siyar*
7. *Fitan*
8. *Ashrāṭ al-Sāāh*

Like *Al Jamiy al Ṣaḥīḥ* of Imām Bukhari and *Jāmiy al-Tirmidhī*.

***Al-Sunan*** – that compilation in which ḥadīth are ordered according to the chapters of Fiqh, like *Sunan Abī Dāwūd*, *Sunan al-Nasā’ī* and *Sunan Ibn Mājah*.

***Al-Musnad*** – that compilation in which the narrations are ordered according to the rank of the Companions, or their

chronology in accepting Islām, or alphabetically like the *Musnad Imām Aĥmad ibn Ĥanbal* and *Musnad al-Dārimī*.

***Al-Mújam*** – that compilation in which the narrations are ordered alphabetically according to the names of the narrators like *Al Mújam al-Kabīr* of Imām Ṭabarānī.

***Al-Juz'*** – that compilation in which narrations related to a specific ruling (or topic) are collected such as *Juz' al-Qirā'ah Khalf al-Imām* and *Juz' Rafá al-Yadayn fi's Šalāh* by Imām Bukhāri and *Juz' al-Qirā'ah* by Imām Bayhaqī.

***Al-Mufrad*** – that compilation in which the narrations of a specific shaykh are gathered like *Musnad al-Bazzār*, Ṭabarānī's *Al Mújam al-Awsaṭ* and Dāraquṭnī's *Kitāb al-Afrād*.

***Al-Gharīb*** – that compilation which contains the unique narrations of a student from his teacher like *Al-Fā'iq fi Gharīb al-Ĥadīth* by Zamakhsharī and *Al-Nihāyah fi Gharīb al-Ĥadīth w'al-Athar* by Ibn Athīr al-Jazariy.

***Al-Mustadrak*** – that compilation in which the author has gathered narrations which were missed by the others but still met their conditions for accepting the report, such as *Al-Mustadrak ālā al-Šaĥīĥayn* of Imām Ĥākim.

***Al-Mustakhraj*** – that compilation in which the author gathered the narrations of Bukhāri and Muslim with its chains which were not the chains through which they both narrated the Ĥadīth. The intention is to gather the chains of Imām Bukhāri and Imām Muslim with the chains used by the author from his own

teachers or those above him, like *Al-Mustakhraj álā Ṣaḥīḥ al-Bukharī* by Abū Bakr al-Ismāyīlī, *Abū Bakr al-Barqānī* and Abū Nuáym al-Aṣbahānī and *Al-Mustakhraj álā Ṣaḥīḥ Muslim* by Abū Áwānah and by Abū Nuáym.

***Al-Risālah*** – that compilation in which the narrations related to a specific topic with a *Jāmiy* are gathered, like *Kitāb al-Zuhd wa'l Adab* of Imām Aḥmad ibn Ḥanbal or *Kitāb al-Tafsir* by Ibn Jaṛir al-Ṭabarī.

***Al-Arbayin*** – that compilation in which forty narrations are gathered, like the *Arbayin* of Imām al-Nawawī.

***Al-Amāli*** – that compilation in which narrations or its benefits are gathered which were written by a specific shaykh like *Amāli al-Imām Muḥammad*.

***Al-Aṭrāf*** – that compilation in which part of a narration is mentioned which indicates to the rest of it, then all or some of its chain are listed, like the *Aṭrāf al-Kutub al-Khamsah* of Abū Ábbās and *Aṭrāf* of Al-Mizzī.

***Al-Marāsil*** – that compilation which contain *Mursal* narrations like *Kitāb al-Marāsil* of Abū Dāwūd.<sup>164</sup>

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<sup>164</sup> Information in this section is taken from the following works:

1. *Fatḥ al-Mughīth* (about *Mustakhraj*; p. 33).
2. *Al-Újālah al-Nāfiáh* (Categories of Ḥadīth Books, pp 43-52).
3. *Nuzḥatu'l Qāriy Sharḥ Ṣaḥīḥ al-Bukhārī* (Introduction, pp. 47-48).
4. *Tadhkiratu'l Muḥaddithīn*, pp. 36-37.



## SECOND CATEGORISATION

The books of Ḥadīth according to their authenticity and fame are of five classes.


### THE FIRST CLASS

In this class are the books wherein the authors have attempted to gather only authentic narrations. These are:

1. *Muwaṭṭa* of Imām Mālik
2. *Ṣaḥīḥ* of Imām Bukhari
3. *Ṣaḥīḥ* of Imām Muslim
4. *Ṣaḥīḥ* of Ibn Hibban
5. *Mustadrak* of Imām Hakim
6. *Al-Mukhtārah* of Ḍiyā'a al-Maqdisī
7. *Ṣaḥīḥ* of Ibn Khuzaymah
8. *Ṣaḥīḥ* of Abū Āwānah
9. *Ṣaḥīḥ* of Ibn al-Sakan
10. *Al-Muntaqā* of Ibn al-Jārūd

### THE SECOND CLASS

These are the books which have not reached the level of authenticity or fame as the first group but nevertheless, the narrations within it are still worthy of acceptance and their authors are known for their reliability, integrity, memory and expertise in the science of Ḥadīth. These are:

 <https://www.facebook.com/darahlesunnat>

1. *Musnad* of Imām Aḥmad
2. *Jāmiy* of Imām Tirmidhī
3. *Sunan* of Abū Dāwūd
4. *Sunan* of Nasā'ī

### THE THIRD CLASS

These are *Musnad* (pl. *Masānīd*) and *Jāmiy* (pl. *Jawāmiy*) compilations which were written before, during or after the time of Imām Bukhārī and Imām Muslim. They contain authentic, fair and weak narrations as the intent of their authors was to gather whatever narrations they had found, not to condense, refine or to approximate whether it is worthy of acting upon. They are not as well-known amongst scholars as the authors of the first two groups. These are:

1. *Sunan* of Ibn Mājah
2. *Musnad* of Abū Yaālā
3. *Muṣannaf* of Abdu'r Razzāq
4. *Muṣannaf* of Ibn Abī Shaybah
5. *Musnad* of Sayīd ibn Manṣūr
6. *Musnad* of Bazzār
7. *Musnad* of Ibn Jarīr
8. *Tahdhīb al-Aāthār* (also Ibn Jarīr)

9. *Tafsīr al-Qur'ān* (also Ibn Jarīr)
10. *Tārīkh* of Ibn Jarīr
11. *Tafsīr* of Ibn Mardawayh
12. *Musnad* of Abū Ḥumayd
13. *Musnad* of Ṭayālīsī
14. *Sunan* of Dāraquṭnī
15. *Gharā'ib* of Dāraquṭnī
16. The three *Mújams* of Imām Ṭabarānī (*Mújam al-Kabīr*, *Mújam al-Awsaṭ*, *Mújam al-Ṣaghīr*; pl. *Máājim*).
17. The works of Imām Ṭahāwī
18. *Ḥilyatu'l Awliyā'a* by Imām Aṣbahānī
19. *Sunan* of Imām Bayhaqī
20. *Shu'ab al-Īymān* of Imām Bayhaqī

#### THE FOURTH CLASS

These are the books wherein the authors intended to gather that which was not in the first two categories; there are all sorts of narrations in them.

1. *Kitāb al-Majrūhīn* by Ibn Ḥibbān
2. *Al-Kāmil* by Ibn Ádī
3. *Musnad* of Al-Khawārizmī

4. The works of Abū Nuáym al-Aṣbahānī
5. The works of Khaṭīb al-Baghdādi
6. The works of Al-Daylamī
7. The works of Jawzqānī
8. The works of Ibn Āsākir

### THE FIFTH CLASS

These are books which identify fabricated narrations:

1. *Al-Mawdūáāt min al-Aḥādīth al-Marfūáā* by Jawzqani
2. *Al-Mawdūáāt* by Ibn al-Jawzī
3. *Al-Mawdūáāt al-Ṣuġhrā* by Ālī al-Qārī
4. *Al-Mawdūáāt al-Kubra* by Ālī al-Qārī
5. *Al-La'ālī al-Maṣnūáh fi'l Aḥādīth al-Mawḏūáh* by Imām Suyūṭī
6. *Dhayl al-La'ālī* by Imām Suyuti
7. *Tanzīh al-Sharīáh al-Marfūáh an al-Aḥādīth al-Shanīáh al-Mawḏūáh* by Ibn Ārrāq
8. *Tadhkirah al-Mawdūáāt* by Ṭāhir al-Fatani<sup>165</sup>




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<sup>165</sup> *Hujjatullāhi'l Bālighah*, p.304-309; The Different Classes of Books of Ḥādīth and the monograph: *Mā Yajibū Ḥifẓuhu li'n Nāẓir*, pp. 79-81.

## THE THIRD SECTION

### On Narrator Criticism And Accreditation

**Jarh:** The technical definition of *jarh* is when ḥadīth scholars criticise a narrator indicating he is not entirely reliable in his narration; for example, when they say ‘X is ignorant’ or ‘Y has poor memory’ and other such phrases which we will mention presently.

**Tādīl:** The terminological definition of *tādīl* is when ḥadīth scholars accredit a narrator indicating he is reliable in his narration; for example, when they say ‘X is reliable’ or ‘Y was a memoriser’ and other such phrases which are well known to the people who study this science.

The majority of scholars, from amongst the ḥadīth scholars, jurists and legal theorists, have all agreed that integrity and accuracy are two fundamental conditions for a narrator to be considered reliable.

**Ādālah:** This is a trait which makes a person to be pious and honorable.

**Ādl:** A sane adult Muslim who abstains from sins and dishonorable actions.<sup>166</sup>

**Dabṭ:** This is excellence in what the narrator is reporting which indicates that he is alert and not absent-minded; a good memoriser if he narrates from his memory; one who is accurate in writing if he narrates from his writing; knowledgeable with regards to acceptable wording if he narrates by meaning; and does not oppose reliable

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<sup>166</sup> *Al Īyḍāh*, p. 287.

narrators; he does not have a poor memory; nor does he make huge blunders, and he does not confuse and mix up things often.<sup>167</sup>

**Dabṭ** is of two types:

**Dabṭ al-Ṣadr**: this means that the narrator memorizes what he hears and remembers it in his mind from the time of remembering it until he narrates it, whereby he can recall it whenever he wants.

**Dabṭ al-Kitābah**: this means to preserve the books in which he compiled the ḥadīth he learned about, from the time he wrote them until he narrates them, so that it is safeguarded from interpolation, edits, additions or deletions.<sup>168</sup>

**The integrity of a narrator** is known by one of the following two things:

1. **Fame and recognition** – A narrator whose uprightness and piety is well known amongst scholars, and whose praise is widespread then this will suffice as proof for his integrity. There will be no need to discuss whether he was upright or not; nor will there be need to refer to the scholars of narrator criticism.

This refers to scholars like: the Imāms of the four schools, Abū Yūsuf, Muḥammad ibn al-Ḥasan al-Shaybānī, (Sufyān) Ibn Ūyaynah, Sufyān al-Thawrī, Al-Zuhrī, Al-Awzāyī, Layth ibn Saād, Shūbah ibn al-Ḥajjāj, Ibn al-Mubārak, Wakīy ibn Al-

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<sup>167</sup> *Al Īyḍāh*, p. 287; *Al-Taysīr*, p. 145.

<sup>168</sup> *Al Īyḍāh*, p. 288.

Jarrāh, Bukhārī, Yaḥyā ibn Maʿīn, ʿAlī ibn al-Madīnī, Ishaq ibn Rāhwayh, Ṭaḥāwīy and others among major imāms.<sup>169</sup>

2. ***Accreditation from the scholars of narrator criticism*** – Sometimes, proof of being upright is gained from the statement of a ḥadīth scholar regarding the uprightness of a narrator.<sup>170</sup>

***The accuracy of a narrator*** is known by seeing whether his narrations are in conformity with the narrations of other reliable and accurate narrators; if his narrations predominantly match their narrations then he is accurate – even if some narrations contradict them – and if the majority of his narrations do not match with theirs - and he only sometimes matches them – then he will not be regarded as accurate.<sup>171</sup>

## **RULES OF NARRATOR CRITICISM AND ACCREDITATION**

### ***The First Rule: General accreditation, detailed criticism.***

Accreditation will be accepted even if the reason is not mentioned because the reasons for accrediting someone are many and therefore, it will be difficult to mention them all. However, criticism will not be accepted unless the reason for criticism is also mentioned, because it is not difficult to mention one or two (or few) reasons. Scholars disagree on the criteria for

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<sup>169</sup> *Al ʿĪdāh*, p. 289-290.

<sup>170</sup> *Al Taysīr*, p. 145.

<sup>171</sup> *Al ʿĪdāh*, p. 290.

criticism; hence, a scholar may criticise a narrator for something which another would not.<sup>172</sup>

As for our rejection of criticism: Unless it is detailed then this is with regards to the person whose uprightness is proven or regarding the person whose state is not known; as for the one for whom it is proven that he is blameworthy then the statement of the person who criticises him will be accepted due to it being according to the established maxim and we will not ask for detail for there is no need in this scenario.<sup>173</sup>

### ***The Second Rule: When criticism and accreditation clash***

When criticism and accreditation clash, in the sense that one narrator has been criticised by one or more scholars and accredited by other scholars then the reliable position is that: criticism will take precedence over accreditation without looking at the number of scholars who are accrediting or criticising. However, it will only take precedence if the criticism is detailed and the critic is not known for prejudice or discrimination and also, if the accreditor does not reject the reason of criticism which the critique has mentioned. Otherwise, the accreditation will take precedence over criticism.<sup>174</sup>

### ***The Third Rule: The conditions of those who critique and accredit***

Only the criticism of someone who is upright, alert and possesses complete knowledge regarding the causes of criticism, accreditation

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<sup>172</sup> Ibid, page 290- 291.

<sup>173</sup> *Qāyidah fi'l Jarhi wa't Tādil*, p. 58.

<sup>174</sup> *Al Iyḍāh*, p. 291-292.



and is accurate in applying these to the narrators will be accepted. He must have the patience to sift through the narrators and their narrations. The scholars have also stipulated that he must not accept the criticism of those who were too critical, nor the accreditation of those who were too lax in accrediting to the extent that they praised people just because they seemed good outwardly without even being informed regarding them.

Other conditions of the accreditor are: piety, scrupulousness, not being prejudiced and abstaining from vain desires. The most famous among leaders in this science of narrator criticism and who met all these conditions were: Imām Mālik, Imām al-Awzāyī, Sufyān al-Thawrī, Sufyān ibn Ūyaynah, Wakīy ibn al-Jarrāh, Ābd al-Raḥmān ibn Maḥdī, Aḥmad ibn Ḥanbal, the authors of the Six Motherbooks<sup>175</sup> and others. Imām Shamsuddīn al-Sakhāwī has written a book called *Al-Mutakallimūn fi'l Rijāl*<sup>176</sup> listing experts in this branch of hadith sciences.

### **Generic accreditation**

This means when a narrator says ‘a reliable person informed me...’ without mentioning his name. The chosen-position of the Ḥanafī scholars is that the accreditation will be accepted if the accreditor himself is reliable; as for the other scholars then they say this accreditation will not suffice because sometimes, the person may be reliable according to him but others know his flaws and therefore, it is necessary to mention his name.

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<sup>175</sup> Bukhārī, Muslim, Abū Dāwūd, Tirmidhī, Ibn Mājah and Nasā'ī.

<sup>176</sup> Ibid, page 292, 293

If the person accrediting is one of the founders of the four schools then this will suffice as a proof for their school.<sup>177</sup>

### ***The Levels of Accreditation (Tādīl)***

1. The highest level of accreditation is when hyperbolic language is used or superlative nouns are used to praise him: ‘most reliable of people’ ‘most accurate of people’ ‘he has the highest level of praise’ ‘I see no peer for him in the world’ and ‘he whose praise is emphasized.’
2. Then statements like ‘X cannot be questioned’
3. He, whose reliability is emphasized using certain words: ‘reliable, reliable’, ‘he is proven, proven’, ‘reliable, trustworthy’, ‘proven, proof’ ‘reliable, proven’, ‘reliable, memoriser.’
4. He, whose reliability is mentioned with singular words: ‘reliable’ ‘proven’ ‘as if he was a book’, ‘upright’, ‘proof’, ‘Imām’, ‘accurate’, ‘memoriser’; and [the title] ‘proof’ is higher than ‘reliable.’
5. Phrases like: ‘there is no harm in him’, ‘there is no issue with him’, ‘truthful’, ‘trusted’, ‘a very good person.’
6. Words which are close to criticism and this is the lowest level of accreditation: ‘he is not far from being right’, ‘shaykh’, ‘his ḥadīth are narrated’, ‘he can be relied on’, ‘an average shaykh’, ‘people narrated from him’, ‘acceptable ḥadīth’, ‘his narrations are written’, ‘a slightly pious person’, ‘truthful in sha Allāh’, ‘I hope there is no issue with him.’<sup>178</sup>

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<sup>177</sup> *Al Īyḍāh*, p. 294.

<sup>178</sup> *Al Īyḍāh*, p. 296. *Al Taysīr*, p.151-152.



### *The Levels of Criticism (Jarĥ)*

1. Hyperbolic words such as: ‘the biggest liar’, ‘he is on the highest level of falsehood’, ‘he is a pillar of falsehood’, ‘a fountain of falsehood’ and ‘a mine of lies.’
2. That which is slightly below that: ‘dajjāl’, ‘a great liar’, ‘a big fabricator’, ‘he fabricated’ and ‘he lied.’
3. That which is below it: ‘he stole ĥadīth’, ‘he is accused of lying’, ‘accused of fabricating’, ‘he is ruined’, ‘he is abandoned’, ‘he is not relied upon.’
4. That which is below it: ‘his ĥadīth are rejected’, ‘very weak’, ‘he is forsaken’ ‘his ĥadīth are forsaken’, ‘his ĥadīth will not be written down’, ‘he is nothing’, ‘he is a nobody.’
5. That which is below it: ‘X is not a proof’, ‘he has been weakened’, ‘he confused ĥadīth’, ‘he has rejected ĥadīth’, ‘weak’, ‘his ĥadīth are rejected.’
6. That which is below it and is not very harsh: ‘there are discussions regarding him’, ‘he is not like that’, ‘he was declared weak’, ‘not very strong’, ‘there is a defect in him’, ‘others are more reliable than him’, ‘poor memory’, ‘they discussed him’, ‘they stayed silent about him’, ‘he needs to be discussed’, ‘he was not a memoriser’, ‘he had some ignorance’.<sup>179</sup>

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<sup>179</sup> *Al Īydāh*, p. 296; *Al Taysīr*, p.151-152.

## **Books of Narrator Criticism**

1. Imām Bukhari's *Tārīkh al-Kabīr*
2. Al-Maqdisī's *Al-Kamāl fī Asmā'a al-Rijāl*
3. Úqaylī's *Al-Duáfā al-Kabīr*
4. Ibn Ádī's *Al-Kāmil fi'l Duáfā*
5. Ibn H̄ibbān's *Al-Thiqāt*
6. Ibn H̄ātim al-Rāzī's *Al-Jarh wa'l Tādīl*
7. H̄āfiz al-Dhahabī's *Mīzān al-Iytidāl*
8. H̄āfiz Ibn H̄ajar al-Ásqalānī's *Lisān al-Mīzān*
9. Abu'l H̄asanāt Muḥammad Ábd al-H̄ayy al-Lakhnawī's  
*Al-Rafá wa'l Takmīl fi'l Jarh wa'l Tādīl*








**BAYQŪNĪ'S POEM**



## BAYQŪNĪ'S POEM

Állāmah Ṭā-hā ibn Muḥammad al-Bayqūniyy (d. 1080 AH)

1. I start with the Praise of Allāh, and Blessings upon  
(our master) Muḥammad ﷺ, the best of all Messengers sent forth
2. The categories of ḥadīth are many and varied  
And every category has its definition, its description
3. The first of them, Authentic [**Ṣaḥīḥ**], is that which is continuous  
In chain and neither has an anomaly nor a flaw
4. An upright and accurate narrator narrates from one similar  
to himself; reliable in his accuracy and in his transmission.
5. The Fair [**Ḥasan**] ḥadīth is one narrated through known routes  
But its narrators are not well-known like those, of Authentic
6. And everything that falls short of the rank of Fair [**Ḥasan**]  
Then, it is Weak [**Ḍayīf**]; and is classified into many types
7. That which is attributed to the Prophet ﷺ is **Marfūú**  
And that attributed to the Follower (*tābiyī*) is **Maqtūú**
8. **Musnad** is that whose chain is continuous  
through its narrators until Muṣṭafā ﷺ, and is not broken
9. The report, heard by all the narrators successively and is continuous  
In its chain to the Messenger ﷺ, is called *Muttaṣil*
10. **Musalsal** is that which comes with a description  
Like the saying: “I swear! the young man informed me”

 <https://www.facebook.com/darahlesunnat>



11. Similarly is: “He narrated to me whilst standing”  
Or “after he told me, he was smiling”
12. **Ázīz** is that which has been reported by two or three  
**Mash’hūr** is that which has been reported by three or more
13. **Muán-án** is like: from (án) Sayid from (án) Karum  
**Mub’ham** is when there is a narrator who is not named
14. If the number of narrators is lesser, then it is a shorter chain  
The opposite (more narrators) means that is a longer chain
15. That which is attributed to the Companions  
Whether speech or action is called **Mawqūf**
16. **Mursal** is that in which the name of a Ṣaḥābī narrator is omitted  
And say: **Gharīb** is that which only one narrator has reported
17. And every chain that is not connected in any manner  
Its chain is interrupted (**Munqaṭiy**) with missing links
18. **Múḍal** is when two narrators (are successively) missing  
And the **Mudallas** narration comes in two types:
19. First when the shaykh is omitted and narrated from the one above,  
using the words ‘(reported) from’ or ‘he said’
20. Second is that [the shaykh] is not omitted but he is described  
By a name or appellation he is not commonly known by
21. That narration which contradicts a reliable narrator  
Is known as **Shādh**; following which are two types of **Maqlūb**:

22. Switching a narrator for another is the first type  
Switching the chain of a text for another's is another.
23. **Fard** is that which you restrict to a reliable narrator  
Or from a region, or for a specific narration
24. That which has a defect, obscure or hidden  
Is **Muállal**, but for the masters, it is recognizable
25. The chain or text which is differed upon  
Is **Mudṭarib** according to the people of this science
26. The **Mudraj** in ḥadīth are those in which  
Some words of the narrators are included
27. That report which contemporaries narrate from each other  
Is known as **Mudabbaj**; be proud to know that this is right
28. **Muttafiq** is that which agrees in word and in spelling  
The opposite of which is known as **Muftariq**
29. That which agrees in only the spelling is known as **Mu'talif**  
And the opposite of which is **Mukhtalif**, do not make a mistake
30. **Munkar** is that in which a narrator solitarily narrates  
And is not validated; one whose solitary narration is not accepted
31. A **Matrūk** narration is that which one man narrates alone  
Everyone agrees on his being weak; hence, it is as if it is rejected
32. And the fictitious, the fabricated, the falsehood  
Attributed to the Prophet ﷺ, then that is **Mawḏūū**

33. The poem like cherished jewels is thus presented  
Which I have named as the *Poem of Bayqūniyy*
34. In which there are four and thirty couplets  
And here ends the poem, in all grace and goodness.
35. Send Blessings upon Him and Greetings of Peace, Salutations  
And upon his progeny, his companions, and honour them
36. May Allah send Blessings upon you, our Master!  
And upon your progeny, and your companions, - our hope!

[The last two couplets are added by the author Muftī Aslam Razā to the original poem ]



## ادارة اہل سنت کی مطبوعات

۱. شرح عقود رسم المفتي: للإمام ابن عابدين الشّامي.
۲. أجلى الإعلام أنّ الفتوى مطلقاً على قول الإمام: للإمام أحمد رضا خان.
۳. الفضل الموهبي في معنى إذا صحّ الحديث فهو مذهبي: للإمام أحمد رضا خان.
۴. جدّ الممتار على ردّ المختار: للإمام أحمد رضا (ت ۱۳۴۰ھ) (سبع مجلّدات).
۵. حياة الإمام أحمد رضا: د. المفتي محمد أسلم رضا الميمني.
۶. تحسين الوصول إلى مصطلح حديث الرسول ﷺ (بالأوردية والعربية): د. المفتي محمد أسلم رضا الميمني.
۷. إقامة القيامة على طاعن القيام لنبي تهامة (بالأوردية): للإمام أحمد رضا.
۸. حُسام الحرمین على منحر الكفر والمین: للإمام أحمد رضا خان.
۹. جليّ الصّوت لنهي الدّعوة أمّام موت (بالأوردية): للإمام أحمد رضا خان.
۱۰. مقدّمة الجامع الرّضوي في اعتبار الحديث الضعيف: للعلامة ظفر الدّين المحدّث البهاري.
۱۱. "معارف رضا" المجلّة السنوية العربيّة ۱۴۲۹ھ / ۲۰۰۸م (العدد السّادس).
۱۲. رادّ الفحط والوباء بدعوة الجيران ومؤاساة الفقراء: للإمام أحمد رضا خان.
۱۳. أعجب الإمداد في مكفّرات حقوق العباد: للإمام أحمد رضا خان.
۱۴. صفائح اللّجين في كون تصافح بكفّي اليدين: للإمام أحمد رضا خان.
۱۵. أنوار المّان في توحيد القرآن: للإمام أحمد رضا خان.
۱۶. إذاقة الأثام المانعي عمل المولد والقيام (بالأوردية): للعلامة المفتي نقي علي خان.
۱۷. أصول الرّشاد لقمع مباني الفساد (ضوابط لمعرفة البدع والمنكرات) (بالأوردية والعربية): للعلامة المفتي نقي علي خان.
۱۸. قوارع القهّار على المجسّمة الفجّار: للإمام أحمد رضا خان (بالعربية).
۱۹. المعتقد المنتقد: للإمام فضل الرّسول القادري البدائيوني، مع حاشية قيمة مسّاة: المعتمد المستند بناء نجاه الأبد: للإمام أحمد رضا خان.



٢٠. قواعد أصولية لفهم الآيات القرآنية والأحاديث النبوية (ضوابط لمعرفة البدع والمنكرات) (بالعربية والأوردية): د. المفتي محمد أسلم رضا الميمني.
٢١. العطايا النبوية في الفتاوى الرضوية: للإمام أحمد رضا خان (٢٢ مجلداً).
٢٢. نظم العقائد النسفية، (النظم العربي): المفتي الشيخ إبراهيم علي الحمدو العمر الحلبي، (النظم الأوردو): للشيخ محمد سلمان الفريدي المصباحي الهندي.
٢٣. كنز الإيمان في ترجمة القرآن: للإمام أحمد رضا خان، مع تفسير خزائن العرفان: لصدر الأفاضل السيد محمد نعيم الدين المرادآبادي.
٢٤. الإجازات المتينة لعلماء بكة والمدينة: للإمام أحمد رضا خان.
٢٥. الظفر لقول زفر: للإمام أحمد رضا خان.
٢٦. شائم العنبر في أدب النداء أمام المنبر: للإمام أحمد رضا خان.
٢٧. صيقل الرين عن أحكام مجاورة الحرمين: للإمام أحمد رضا خان.
٢٨. الجبل الثانوي على كلية التهانوي: للإمام أحمد رضا خان.
٢٩. كفل الفقيه الفاهم في أحكام قرطاس الدراهم: للإمام أحمد رضا خان.
٣٠. هادي الأضحية بالشاء الهندية: للإمام أحمد رضا خان.
٣١. الصافية الموحية لحكم جلد الأضحية: للإمام أحمد رضا خان.
٣٢. الكشف شافيا حكم فونوجرافيا: للإمام أحمد رضا خان.
٣٣. الزلال الأتقى من بحر سبقة الأتقى (في أفضلية سيدنا أبي بكر رضي الله عنه): للإمام أحمد رضا.
٣٤. "القول النجيج لإحقاق الحق الصريح". مع حاشية "السعي المشكور في إبداء الحق المهجور": للإمام أحمد رضا خان.
٣٥. الدولة الكمية بالمادة الغيبية: للإمام أحمد رضا خان.
٣٦. إنباء الحي أن كلامه المصون تبيان لكل شيء (مجلدان): للإمام أحمد رضا خان.
٣٧. الأمن والعلل لناعتي المصطفى بدافع البلاء (مترجم بالعربية): للإمام أحمد رضا خان.
٣٨. فتاوى الحرمين برجف ندوة المين: للإمام أحمد رضا خان.
٣٩. اسلامي عقائد ومسائل (اردو): دكتور مفتي محمد اسلم رضا ميمن تحميميني.
٤٠. عظمت صحابه واهل بيت كرام رضي الله عنهم (اردو): دكتور مفتي محمد اسلم رضا ميمن تحميميني.

۴۱. قائد ملت اسلامیہ علامہ خادم حسین رضوی رحمۃ اللہ علیہ حیات، خدمات اور سیاسی جدوجہد (اردو): مفتی عبدالرشید ہمایوں المدنی۔

42. 20 FUNDAMENTAL PRINCIPLES TO IDENTIFY SHIRK & BID`AH:

By: Dr. Mufti Muhammad Aslam Raza Memon Tahsini

43. Tahsin al-Wusul – By: Dr. Mufti Muhammad Aslam

Raza Memon Tahsini

### عنقریب شائع ہونے والی کتب و رسائل

۱. منیر العین فی حکم تقبیل الإہامین (مترجم بالعربیة): للإمام أحمد رضا خان.
۲. تحقیقاتِ إمام علم وفن: للعلامة الشيخ خواجه مظفر حسین الرضوي (بالأوردية).
۳. عقائد و کلام (اردو): للإمام أحمد رضا خان (ت ۱۳۴۰ھ).
۴. تلخیص فتاویٰ رضویة (اردو): للإمام أحمد رضا خان (ت ۱۳۴۰ھ) (ست مجلدات).

